THE CRISIS

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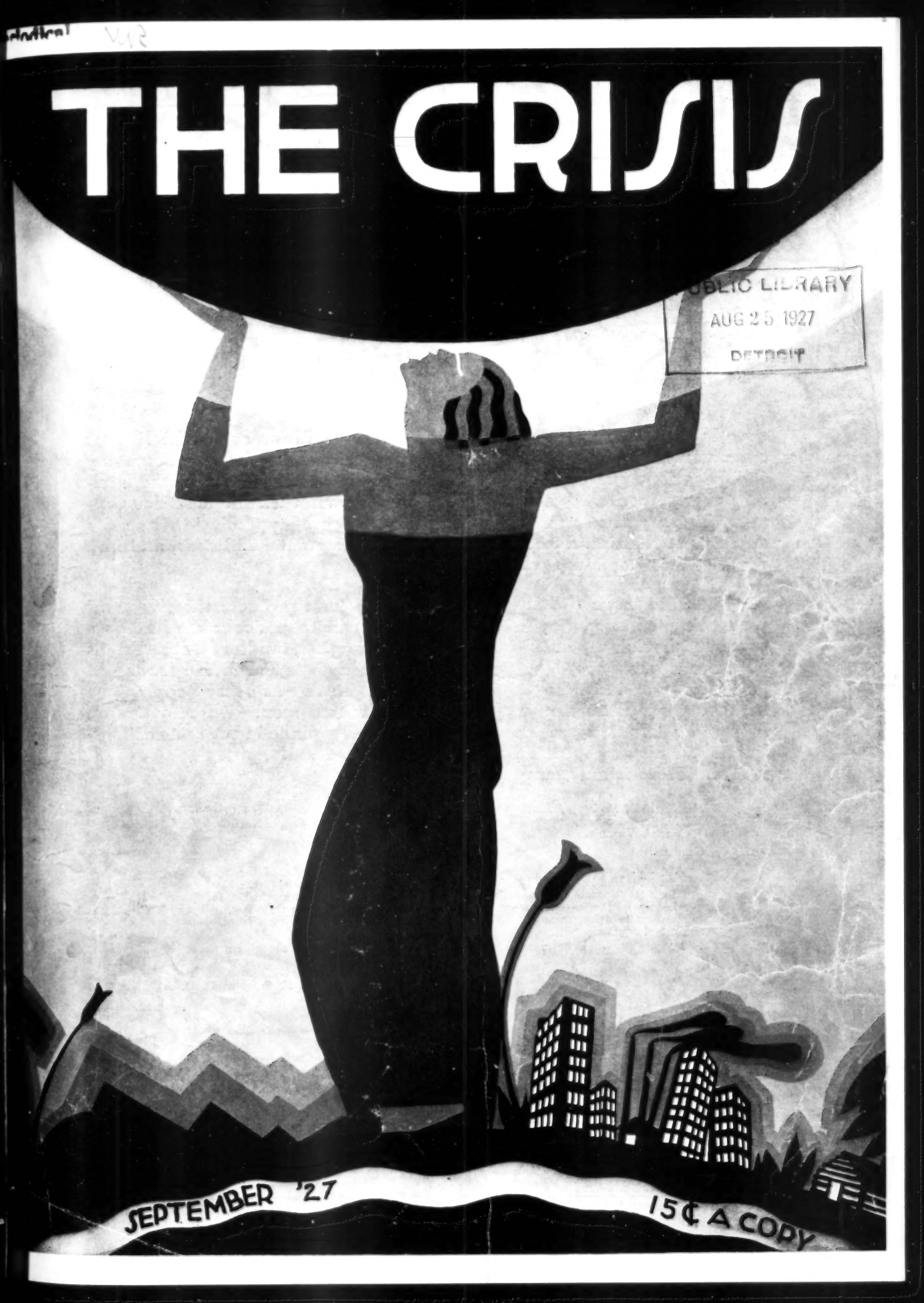

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UNDERSTANDING, APPRECIATION *and* CO-OPERATION

Students of Negro Progress in America differ as to the line of endeavor in which we have made the greatest headway. Some say in education, culture, health, finance, religion, etc. We, in the business world, contend that Negroes have shown their highest development in sympathetic understanding and sincere appreciation of each other's problems and accomplishments under great handicaps, and in a warm spirit of co-operation.

The *Southern Aid Society of Virginia, Inc.*, protects the lives and well-being of its policyholders. Claims paid to policyholders help to support physicians, nurses, merchants, druggists, landlords, etc. Funds of the company are deposited in banks and these funds are loaned to home buyers, business and professional, as well as other people. The *Society* employs an army of young women and men. These activities help to lift all classes of our people to a higher plane in the scale of civilization. This powerful Race Lever is known and appreciated everywhere. Here is an example:

Southern Aid Society of Va., Inc.
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Gentlemen:

A question was put to me some days ago, asking what I thought of the *Southern Aid Society*. Without hesitating, I answered: Aside from the sentimental reason, which of course could not be discounted, from a commercial standpoint its services are invaluable, for it serves to take care of the wage-earners in distress and helps to put them on their feet, and it gives employment to a large number of men and women. These I could learn from observation and actual contact.

I hope you will write more insurance, give more service, and thereby give more employment.

Yours truly
(Signed) S. F. Coppage, D. D. S.

SOUTHERN AID SOCIETY OF VIRGINIA, INC.

Home Offices: 525-27-29 N. Second St., Richmond, Va.

Operating in State of Virginia and District of Columbia

THE CRISIS

A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor* AUGUSTUS GRANVILLE DILL, *Business Manager* AARON DOUGLAS, *Art Critic*

Volume 34, No. 7 Contents for September, 1927 *Whole No. 203*

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THE *October* number is the children's number. We will publish the ten most interesting babies. Effie Lee Newsome will write on children's literature. There will be articles on "Business as Public Service," "Wallace Battle", "South Africa and Haiti." THE CRISIS is printed for *intelligent* people.

As the Crow Flies

THE Crow is quite happy this month of *vacations*. Everybody is traveling and playing and seeing new things and people. That is everybody who counts. About 107 of our 110 millions do not count. They are home, struggling.—*Austria* is by blood, history and language a part of *Germany*. Outside politics and inside greed are forcing her to suicide. Hence the *riots*.—*England* is exporting only three-fourths as much as in 1913 and importing half as much again. The exports of the *United States* and *Japan* have greatly increased and mainly at England's expense. This is what is back of naval disagreements.—F. A. Sterling, first Minister of the United States to *Ireland*, steps into history.—A most interesting Institute of Pacific (bless the name!) Relations is sitting at *Honolulu*, with *China* and *Japan* talking plainly. Unfortunately *Russia* was not invited.—*General Dyer* of English India is dead. He killed 375 rebellious unarmed Indians and wounded 1200 others at *Amritsar* in 1919. Decent England put him out of her army. But *Tory England* gave him $130,000, and the House of Lords thanked him.—A pretty little boy in the *Balkans* has been given the crown of *Roumania* to play with. The plaything is exactly suited to his mentality. This country, ruled by a German carpet-bagging family, has seventeen million people, three-fourths of whom cannot read nor write, and most of whom are mercilessly exploited by the big landlords. Jew-baiting and stealing land from Russia are popular industries.—The names of 50,000 murdered victims of the *World War* have been inscribed by the English on the great *Menin Gate* at *Ypres*. The beautiful thing should stand for hatred of war.—Rivera of *Spain* has been talking of a new constitution. Don't laugh.—Here in the land of the free, Mr. Stephenson of *Indiana*, Grand Cockalorum of the Ku Klux Klan, now in jail for rape and murder, is telling the world how democracy functions in this great republic.—Friends of scientific *freedom* are appealing against the fool Fundamentalists.—The New York *Times* is raging about flogging white people in Alabama. Both these agencies would have saved breath by attacking lying about and raping and lynching of Negroes years ago.—Heads of the Catholic church in Rome are attacking brutal *prize fighting* and lecherous *movies* in America. They forget that prize fighting became respectable in America when Jack Johnson and Harry Wills were disposed of by fair means and foul. Rickard still bewails the *Jack Johnson* law which keeps the fight films from being exhibited outside of New York. We laugh.—In American cities sixteen out of every one hundred thousand inhabitants commit *suicide* or about fifteen thousand a year. Sacramento, Atlantic City and Dallas stand high in the list. Well, why not?—The anti-Negro Brotherhood of *Locomotive Engineers* under Stone went into capitalism with all the frills of non-union mining and Florida land booms. So far they have lost only $5,000,000.—The relations of the United States and Canada, typified by the *Peace Bridge*, are an example to the civilized world. No other two nations in the world with such a frontier have been willing to guard themselves without guns.

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New York Welcomes Victory Life Insurance Company

Medals

ZONA GALE

Read at the 18th annual conference of the N. A. A. C. P. by the author of "Friendship Village", "Miss Lulu Bett", etc.

Zona Gale

WHEN they say that a man or a woman
Has been awarded a medal,
What does that mean?
It means that he has done his best in some fine way
And that his best has been very good.
One sings, one paints, one plays upon soft strings,
Which is to say, one looks inward upon beauty,
Sees beauty a little clearer than his neighbors,
Sees color and line, hears harmony and tone
More vividly than you or I see and hear . . .
So then we give him a medal,
A golden medal.
Then we all say to him: "Oh, we too have seen beauty,
Mountains, seas, roses, moons and meadows,
Flow of light, flight of wings, surge of water,
We too have seen and loved, but you have seen better than we,
You have taught us to see better,
And so we give you a medal,
A golden medal".
Another has a vision of law, of healing, of transportation,
Of building, of forestry, of hospitality;
And to him we say: "You have shown us what might be,
What medicine and travel and construction and forests and inns
Might be to the people.
You teach us to look a little deeper into life,
To discern that our daily routine, your routine, my routine
Ties us unto the infinite.
And so, behold, we give you medals."

NOW today one comes who has idealized business,
Who into buying and selling
And into providing people with the needful
Has put something of the vision of creative art,
Something of the honesty of human relationship,
And brilliant social common sense.
And we here are rejoicing
That the energy and vitality of a dream
Have become the energy and vitality of this man's experience
And so of our own experience.
But is this all? Are there no more medals?

Are there not medals to be given for other things?

Of this race to only one of whom there is given today
A medal for conspicuous service,
Hundreds, thousands are giving hidden service
Whom we would cover with medals, if we could.
Not only, not only are medals due to those who rise
In art, in industry, in the humanities,
But also to those who in countless ways feed and conserve life
In kitchen, in Pullman car, in office, in shop, in school, in college;
Who patiently, bit by bit, lay the foundation
For some tomorrow of all races.
Not you and not I know when that tomorrow shall be,
Or how it shall come,
When all races shall stand on their planet
Under their sky and lit by their sun
And shall say to one another:
"Not your race and not my race
But our race is in charge of this world."
Yet this we do know:
That not a day of life passes over our heads
That we do not further or hinder that coming day.
And that every time, by word or look,
One hastens that day,
He is already truly a member of that common race.

NOW I tell you the act which of all acts
Seems to me to be needed
For bringing in that day of right relationship:
Friends, every time that any member
Of the red, the black, the yellow or the brown race
Can find it in his heart to teach to others
The sheer absurdity
Of the arrogance of the white race toward him,
Why, then, just so far he has helped to teach to the white race
Our common ownership of the earth,
The common fatherhood of God,
The common brotherhood of man.
And just so far, whether it knows it or not,
The white race is gloriously in his debt.
How shall he do that?
How shall he teach the white race its place?
Not by bitterness—bitterness never has accomplished anything.
Not by reprisals—these too are useless.
Not by arrogance—black arrogance is no better than white arrogance.
How then?
I think of this: Last Sunday afternoon
There in that vast hall,
When, by the speakers, one and another and another instance was given
Of the sad failure of the dominant race
To grasp its opportunities,
Did you not hear the wholesome, tolerant laughter?
Laughter that swept the audience like a wind?
"Excluded from hotels save as waiters."
"Excluded from travel save as porters."

(*Turn to page* 242)

Three Achievements and Their Significance

Address of James Weldon Johnson before the Eighteenth Annual Conference of the National Association for the Advancement of Colored People.

WE came together this year in this Eighteenth Annual Conference after a year of what we might call a year of triumph, a year of victory. At our opening session on last Wednesday morning I rehearsed briefly to our delegates a general summary of the direction and of the processes which this organization has followed since its foundation. This organization began as an organization almost exclusively of agitation. When the National Association for the Advancement of Colored People was founded, when it was organized, the fundamental citizenship rights of the Negro and the estimation in which the Negro was held by the general American public had reached the lowest point possible. In fact, America in general was not concerned about the Negro in America as a man and a citizen. It was concerned about him, perhaps, as a factor in labor or in politics, a negative factor, but was not very much interested in him otherwise. So the first job of this organization was the awakening, a quickening, a pricking, of the American conscience, of public opinion and we began with the only weapon which we had at hand and that weapon was intelligent and persistent agitation about the right and the wrong. We began to agitate about what was at that time and still is in a very large measure the great American crime, the great American disgrace and in some states the great American pastime—lynching. And we brought the cruel, naked, raw savage facts about lynching and began placing them before the American public and before the civilized and the uncivilized world. The uncivilized world included a very large section of the American people themselves.

This organization has always sought to use the weapons which were most effective and which were possible for us. When we first started the most effective weapon that we had, the most available weapon, was intelligent agitation and we used it. Now we have gone on further; we do not depend entirely upon agitation. The greatest victories of the organization during the past twelve months have been victories in the courts of America, from the lowest to the highest. Yet we still agitate and for some of the conditions, for some of the situations which confront colored people in America, agitation is still the most effective weapon that can be used.

THE AIKEN LYNCHING

THE latest effective piece of agitation which we have been able to launch was against lynching. We have been fighting lynching for a generation but we still have to fight it and we agitated against the Lowman lynching at Aiken, South Carolina. South Carolina, known as one of the proud states of the South, the home of Southern aristocracy. Aiken, the winter resort of Northern aristocracy. Yet it was in this old state and in this select community in this state that within these recent months occurred an incident which should cause every American to hang his head in shame. Three humble Negroes accused of a crime, accused of murder, hastily tried, farcically tried, convicted and condemned; a few days still awaiting them when their cases were taken up by a colored lawyer of South Carolina, Mr. N. J. Frederick. Mr. Frederick appealed these cases to the Supreme Court of South Carolina and to the credit of that court and to the state, the cases were remanded to the Circuit Court for trial. And so, in the re-trial Mr. Frederick, assisted by a Southern white lawyer, Mr. L. G. Southard, represented the Lowmans. These three Negroes, two of them men and one a woman, were being re-tried in the courts of South Carolina and in the course of the trial, upon motion of Mr. Frederick, the Judge directed a verdict of not guilty for one of the defendants and it is most probable that the other two would have been acquitted. But what happened? On that night a mob gathered and entered the jail through the connivance of the officers of the law and those two men and that woman were taken out and shot to death.

NOW, the National Association for the Advancement of Colored People did play a great part in focusing the attention of the American people upon this lynching. It is most likely that the Aiken lynching would have passed as an ordinary piece of news, not even law-abiding Americans being in any way shocked or disturbed about it. But the National Office of the N. A. A. C. P. sent Walter White to Aiken. He went there and I need not tell you that it was no matter of play for him to do it. He went there and as a result of his visit he secured

In Darkest Mississippi

the names of a score or more of the men who had taken part in his mob and those names were placed in the hands of the Governor of South Carolina. Following Mr. White's investigation the *New York World* sent one of its star correspondents to the scene and the whole Aiken disgrace was upon the front pages of the *New York World* and other great Northern newspapers as well as the newspapers of the South, especially the newspapers of South Carolina.

We could not save the Lowmans and we have not been able to indict or punish their murderers, their foul and cowardly murderers, but at least we have made the decent citizens of South Carolina aware of the shame and the degradation of their state and we have no doubt made it easier for law-abiding citizens in South Carolina to stand up for common justice and common decency than it would have been without the assistance of this organization.

THAT was a piece of agitation; and may I stop here long enough to say that I want you to get a comprehension of the fight against lynching which this organization makes. Does anyone for a moment suppose that it is merely to save a few miserable Negro wretches from the sufferings which they undergo at the hands of these savage barbarians? That, of course. But that is not all. What are we fighting for? Eventually everybody must die and some must die terrible deaths, but there is more behind it. This fight against lynching is not merely a fight to save a few men who are put to a swift death and a few women, too. The Negro—and the National Association for the Advancement of Colored People—is fighting as much for the whole of America as for Negro America. In fact, this fight against lynching is merely an illustration of what this organization stands for in the whole idea of American democracy. Look at all the organizations at work in America today and make an estimate of their work and what they are doing and you cannot find a single one that has higher ideals or ideals that are more vital to the happiness and the security of this country than the National Association for the Advancement of Colored People. This organization has nothing to hide. It can declare its principles anywhere in America and they square up with everything that every decent American stands for. Compare it if you will with the Ku Klux Klan—the Ku Klux Klan subversive of everything that is in the Constitution and the Declaration of Independence, and the National Association for the Advancement of Colored People standing for everything that is fundamental to a democracy. The ideals that the National Association stands for, the ideals that the Negro stands for—they are the ideals that are at the bottom of our democratic government. If the National Association fails, if the Negro fails in what he is fighting for, then American Democracy fails with him. And so, in this fight against lynching, it goes much further than the poor Lowmans and hundreds and hundreds of others that could be cited.

TAKE the case of lynching a few days ago in dark and benighted Mississippi. While in New York City millions of people were acclaiming Lindbergh who had made an achievement which added to the glory of America, to its name throughout the whole world and which added to scientific effort and achievement, at that very hour when millions of Americans, not only white but black, in the city of New York were acclaiming Lindbergh, a mob of a thousand or more barbarians in Mississippi had taken charge of two Negroes, brothers, accused of killing a slave-driving overseer in a sawmill. They took them from the hands of the constituted authorities and what did they do with them? They chained them to a telegraph pole, baptized them in gasoline and set them afire.

Now, what do you think the fight against lynching means? Does it mean so much the mere saving of two solitary black men from being made into a bon fire, or does it mean saving the civilization of a whole state? I shall try and put it more graphically. Try to balance if you can the momentary sufferings of those two black men, their physical suffering, against the moral degradation, the degeneracy of the white people of that community. I have sometimes tried to put it this way, that after all the Negro problem, so far as it is involved in lynching, may mean this: the saving of black America's body and of white America's soul. That is why we are agitating about lynching and all the other grievances and outrages perpetrated against the American Negro.

LOUISIANA SEGREGATION DECISION

ALL of the injustice against the Negro is not obvious, blatant, like lynching. After all, there are lots of Negroes in the United States who never have, up to this time, been lynched. But let me say to you that there is lynching of the spirit and of the soul as well as lynching of the body. For instance, take a great Southern city like Atlanta, Georgia. In 1920 this Association held its annual conference in Atlanta. Some people thought that we would not do it. It was after the terrible summer of 1919 when Negroes were mobbed and beaten to death in a dozen civilized American cities including the capital of the nation and our friends said: "Do not do it. Call your conference off. Cancel it." We did not. We went to Atlanta. Going down, Mr. Arthur B. Spingarn and I were in the same seat riding in a Pullman car, which of course is a crime down there. We got out together and a red cap seized his bag and mine. I do not know whether Mr. Spingarn noticed it or not, but it was a psychological study to me to see through the back of that red cap's head what was going on in his brain. Now, what was his great problem? What was the poor man trying to solve? It was whether to violate the law by taking Mr. Spingarn through the Jim Crow exit with me or by taking me through the white folks' exit with him. I say this to his credit: he finally resolved that if he had to go to jail he would go to jail for taking me through the white exit and so he did.

NOW that sounds ridiculous. It sounds trifling and I have heard a number of our friends say: "Why worry about such trifling things?" But perhaps after all the absurdity of it is what makes it in some measure tragic. Here is a great city where Negroes and white folks live pretty close together, much closer than they do in lots of Northern cities; where they live on terms of intimacy; their food prepared, their babies nursed, their sick taken care of by black hands. Yet an entrance to a great railroad station almost as wide as this Tabernacle is too narrow for the two races to walk through together. An effort at sheer humiliation. An absurd effort at lynching the Negro's spirit. Why should a white person who is not too proud to eat biscuit mixed by black hands be afraid to walk through the same entrance of a railroad station? That is merely one of the absurd efforts—and sometimes quite successful in spite of the ridiculousness of it—to lynch the Negro's spirit.

A more serious effort of that same kind are the segregation laws. Here we have white households which for many hours of the day are tenanted by both white and black people and they want laws on the statute books saying that whites and blacks cannot live in the same block or in the same street or in the same section of the city. What is it? What is behind it? An effort at lynching the Negro's spirit.

AND so this Association has not only fought these outside mani-

festations of this damnable thing but we fight that which is more insidious, the thing which is concealed and under all the rest. And we have fought these segregation ordinances wherever they have poked their heads up. Sometimes that fight has had to be doubled. There have been cases in which we have had to fight the idea through the heads of Negroes themselves. I do not know what it is—I suppose it is some sort of a Freudian complex—I cannot explain it—I am not a psychologist—but Negroes sometimes get thrown back on themselves and it robs them of what they need in making a fight of this sort and they make use of this sort of defense and say: "We do not care; we want to be to ourselves. It makes no difference. We do not want any law which will allow us to live where the white folks live." Of course we want to be with ourselves. That is very natural. It is very natural that colored people and various other groups, for reasons which need no explanation, love to be together. People who speak the same language—I mean who have the same ideas—find it easier to be together. They do not have to think. You cannot be lazy and lazy-minded and be a citizen of the world. The more lazy-minded we are the more we want to get right into the center of what we call our group. It takes no effort to live. You do not have to know very much. And so we have had to fight this thing first of all through the heads of many Negroes. We should love to be together but this is a very different thing from having a law upon the statute books of the city or the state or the nation saying you have got to live together. I heard my friend Pickens put it the other day in his own inimitable way. He said: "I would not think of wearing a red hat now, but if they passed a law that colored men could not wear red hats, I would insist on having nothing but a red hat."

Now, we have fought segregation by enactment in this country. We have fought it and beaten it down so that it cannot even appear again. We won the Louisville Segregation Case in 1917. We reaffirmed it and strengthened it in the New Orleans Segregation Case and we drove a nail in its coffin and clinched it on the other side in the Indianapolis case. Segregation by law in the United States is dead and it is dead because the National Association for the Advancement of Colored People killed it. And, my friends, if we had not done it you may rest assured that there would have been segregation laws in every state and every city in the United States where there is any considerable colored population.

THE WHITE PRIMARY CASE

NOW I can come to the last achievement which I shall mention. These three achievements during the past year will give you some idea of the purpose and also of the effects and the results of the work this organization is doing. We now come to what has been the most far-reaching victory ever achieved by this organization and that is the decision of the United States Supreme Court in the Texas White Primary Case. The State of Texas had a law—and this law is very much like the laws of other Southern states—and that law said that no Negro should vote in a Democratic primary. Now what does "Democratic primary" mean in Texas? "Democratic primary" means "white primary". It therefore means that no Negro shall vote in a white primary, because there is no Republican primary. I could go into that and tell you why there are no Republican primaries, but that is another speech. What does a primary election amount to in Texas? It amounts to all the election there is or is to be. A primary election is an election intended for the selection of candidates. They have one primary, a second primary and sometimes even three primaries. Then they have the general election as understood by the people at large. By the time they get to the general election in Texas everybody with any sense at all is tired of voting because they know the whole thing has been settled. So for colored citizens in Texas not to be able to vote in the primaries and content themselves with voting in the general election would be like rising to third or fourth a motion, having no effect whatever.

OUR Branch in El Paso, Texas, took up a case which is now history. As soon as they took it up and took the first steps, they got in touch with the National Office and we carried that case through the Federal courts of Texas on up to the Supreme Court of the United States and gained a unanimous decision which declares laws of that kind to be unconstitutional. Let me just interpolate this: that in gaining that unanimous decision of the Supreme Court we did more than merely kill that kind of legislation. The United States Supreme Court went on record as re-writing and re-affirming the Fourteenth Amendment in more emphatic language than was used by the Congress which originally passed it. I do not know whether you realize the importance of that. But if you are familiar at all with the history of the Fourteenth Amendment you will know that from the time of its passage on down the Supreme Court has been busy whittling it away, splitting it into shreds so thin and fine that the Fourteenth Amendment up to a few months ago meant actually nothing.

There have been more than six hundred decisions rendered by the United States Supreme Court based on the Fourteenth Amendment, an amendment which was passed specifically for the protection of the newly enfranchised Negro citizens and out of those more than six hundred decisions only about thirty have anything to do with the Negro at all and the majority of these are against him. And so the Supreme Court's recent decision was more than to declare such primary laws unconstitutional.

NOW I must get away from that because I want to say a practical word about this victory. I want to ask what are we going to do about it. All of these victories that the National Association wins, if the Negroes of America do not themselves take advantage of them, will be ineffective. For example, going back a moment to the segregation decision, the National Association by these victories has given the Negro a weapon by which he can kill any segregation law anywhere in the United States, but you have got to use that weapon. If in some city a city council, ignorant of the fact that there is a Supreme Court, should pass a segregation ordinance and colored citizens do not use the weapon which this Association has given them, we cannot help it. We have put the weapon into their hands.

We have done something of the same kind in this White Primary Decision and we want to know if the Negroes of the United States and especially of the South are going to take advantage of it. You might justly ask: "Well, give us your opinion as to how we might take advantage of it." I will tell you quite plainly. In every state where there are such primary laws on the statute books now Negroes should register locally as Democrats and vote. (Applause). Now, that is very encouraging—to get that many hands on that statement. When I made that statement four years ago I got a few groans. Some of the brethren really moaned in spirit. I will tell you why you ought to do that. Because it is a Democratic primary. You cannot go in and vote in a Democratic primary by declaring yourself to be a Republican or a Socialist. I am giving you just practical advice what I consider to be common sense. But there is something back of it bigger and broader. I feel that the time has come for the Negro in the South to make himself a political factor locally and it is worth more than being a political (*Turn to page* 242)

General Moncada's Surrender

Dramatis Personae: Mr. Greyson, Special Representative of President Harding. General Moncada, Commander of the victorious Liberal forces.

Place: Field of Battle at Tipitapa, Moncada's Camp.

(*Enter Greyson*).

Greyson. — (graciously) — Good morning, General Moncada.

Moncada. — Good morning Sr. Greyson.

Greyson.—Hope you are well this morning, General.

Moncada.—O, not as well as you, Sr. Stimson.

Greyson.—You have certainly put up a good scrap, General,—Why almost twenty battles and victorious in every one, from the Atlantic Coast to the very gates of Managua. I really must congratulate you.

Moncada.—Indeed?

Greyson.—Why, think of Pearl Lagoon. The fortifications there were planned by our own boys. We even lent the conservatives some of our U. S. arms. We gave them provisions, tin goods, etc. from our own stock on board ship. When the Admiral threw away your ammunition at Rio Grande, he felt perfectly sure there would be no reports against him as it was practically impossible for your forces to capture such a position; and he believed that your army would be annihilated there.

Moncada.—Is that so?

Greyson.—So it is, my dear General. And now what do you intend to do?

Moncada.—Well, I will be ready to occupy Managua in a couple of days. Since the Diaz army is practically broken up, I don't think they can stand another attack.

Greyson.—Indeed so—and that is just my reason for calling on you. You remember that my government recognized President Diaz, and is therefore obligated to protect him. Our forces here number 5000 men landed and eleven ships. We have five bombing planes, and can get more if needed.

Moncada.—Carramba! And do you mean that your Government is going to fight the Liberals in the field?

Greyson.—Why yes, if you try to enter Managua.

Moncada.—But why? We have not done your government any harm. On the contrary, we have bowed our necks to every imposition and insult that your government has heaped upon us from the beginning of our troubles until now. We have not touched a hair of one American, nor even intentionally molested or destroyed their property.

A Play from Real Life

The author of this play writes us: "Being a Negro in connection with the Liberal forces, I felt it would do no harm if I sent you a few lines that would help your readers to form an idea of the way the American forces in Nicaragua forced the victorious Liberals to disarm."

In Bluefields, when Schultz, Wuescher, and Gerlow took sides against us openly and even abused our soldiers, we did not even make them prisoners "at large". Yes, when we caught them sneaking about the fire zone at Loma Mico, and could have executed them as spies, we left them alone and did not even threaten them. What pretext then can your Government have for fighting us? Could you call that justice?

Greyson.—Talk of justice to Almighty God. They say that only He is just. We Americans don't have much to do with Him, especially if He is really just. We believe in and speak of our Almighty dollars. If you have the dollars—justice, might, and right are all on your side. You forget that I told you my Government has recognized Diaz.

Moncada.—So you have. But remember your government had recognized Dr. Sacasa too, who was forced to flee for his life in October 1925, when Chamorro overthrew the Solorzano Government by force of arms. Besides your government agreed not to recognize any Government in Nicaragua that was set up by force of arms. The Diaz and Chamorro faction are one and the same, and *Recognition* is *Recognition*. If you are fighting for Diaz because you recognized him, why did you not fight for Sacasa in 1925, whom you had previously recognized?

Greyson.—You see General, Sacasa as president would mean a Liberal Government which would not suit us. You Liberals seem to have the good of your little Nicaragua more at heart than the Conservatives, and we cannot handle you as we would like. Now with Diaz especially we could get the whole of Nicaragua just for the asking.

Moncada.—Yes, indeed.

Greyson.—(Boastfully) — We control your railroads. Our bankers are making the best investments since starting business in Nicaragua. We have your canal for ninety-nine years, and don't have to spend a cent to work it, while we are coining a fortune from our Panama canal. Any of our American business companies can get all the lands they need for a mere pittance, never mind who were the previous owners. Isn't it enough to fight for? You Liberals would not give us all these privileges therefore we must look out for our own interest. You must either surrender or fight us.

Moncada.—But your government has not declared war on us.

Greyson.—O no. If we did that the American people would not stand for it, so we have to do it this way. Don't you remember how many times Mr. Harding has declared that he would have no armed intervention? And even if he had declared that he would never recognize Chamorro or any of his clique, why he is President of the mightiest nation on earth. All power is given unto him. But to return to the fighting question—you see we have to do it this way and prove the contrary to the world as Latimer did with the ammunition—prove that you attacked us and we had to fight back to save our lives. Of course if it had not been for Borah we would have wiped your little army off the globe months ago, but that big "gasser" tries hard to keep the American people posted about all our little ruses, so that *we* find it hard to start the scrap; but the Admiral will take care now to have all your messages censored, so Mr. Borah will have to do some dreaming to learn how things are progressing.

Moncada.—Is it come to this?

Greyson.—Ay, more. I am authorized by my government to tell you that it is of the highest importance to us to maintain Diaz as president, (although you have beaten him) until his term expires and in order that he may win the next term also, we have decided to supervise the coming elections, so as to prevent your having a kick should we find it necessary to resort to any of our American games to win the election for Diaz. We are determined to use fair or forceful means to disarm your army. Do you agree to disarm and surrender?

Moncada.—No, most emphatically no!

Greyson.—We offer you anything except the Presidency.

Moncada.—I cannot accept. We are fighting to uphold our constitution.

Greyson.—I offer you the Government in all the Departments held by the Liberals, only Diaz must be president.

Moncada.—Diaz as president is against our Constitution.

(*Turn to page* 244)

Brookwood's Symposium on Negro Labor

ABRAM L. HARRIS

The Labor College of New York State Talks With and About the Negro.

IT was about four months ago that Brookwood Labor College, sequestered away in the dales of Westchester County, at Katonah, New York, held a series of confabs on Negro labor problems. The meetings were held May 19th and 20th and covered four sessions. Papers were read by Robert Bagnall, Charles S. Johnson, E. Franklin Frazier and Abram L. Harris.

Charles Johnson spoke on present problems in the unionization of Negro workers; Robert Bagnall outlined the economic basis of the Negro's struggle for civil liberty; Franklin Frazier gave an account of the origin of the Negro bourgeoisie; and Abram Harris talked on the Negro in the American labor movement. The foregoing discussions took place in the afternoon of the first day. In the evening Rienzi Lemus of the Dining Car Waiters told of his comrades' efforts to establish collective bargaining in the dining car service; and Roy Lancaster of the Pullman Porters, who did not care to orate or to read an academic paper, provoked his audience into questioning him on his organization's accomplishments and purpose. On the next day Norman Thomas, Director, League for Industrial Democracy, Benjamin Stolberg, labor economist and journalist, and W. H. DesVerney, Frank Crosswaithe and A. Philip Randolph, organizers of the Pullman Porters, spoke. A. J. Muste, Director of Brookwood, presided at all of the meetings. And Eva A. Frank, that ubiquitous spirit in American liberalism, stood watch throughout the long hours lest some of us should shirk when the gauntlet of criticism had to be run.

THIS somewhat belated reporting the event does not signify that the symposium was a fiasco, or that its significance was chilled by one of those tidal waves of reactionary-ism which recur periodically in the United States. Perhaps we should wait even longer than we have before attempting to forecast the meaning of such a conference. At any rate it can at present be said that the effect of the discussions and papers presented during this two day conference was more of the nature of intellectual guidance on labor economics fused with racial issues than of some definite accomplishment such as the adoption of futile resolutions. And labor, particularly in America, or when confronted with matters of race, needs intellectual guidance, despite its reliance on pragmatic business unionism and its traditional "steering clear of theories of social development".

HERE at Brookwood were gathered men and women whose world of experience centers in modern industrialism and the labor movement. They possess practical knowledge of the conflicting social habits induced by business traffic and the machine process. They know the meaning of fatigue, inadequate wages and long hours. And many of them, no doubt, have learned by rote, from their progenitors, unchronicled legends of bloody strife encountered by labor when it sought concessions from young capitalism. But did any of them know from whence sprang the Negro's songs of toil? Did they know that the Pullman Porters' Union, christened "The New Negro on the Economic Frontage" by panegyrists, is merely the end product of years of agitation conducted by conveniently forgotten "Old Negroes" and Negro labor's disillusionment of organized white labor's voluble pretenses of amity? Had it occurred to any of them that black labor as well as white has assisted in erecting American industrialism; that white labor's experience like that of black labor is rooted in servility and forced labor; that the rapid ascent of white labor from indentured servitude to the status of free labor whose work-a-day experience under nascent capitalism taught the value of collective bargaining and black labor's debasement under a regime which placed a premium upon Negro servility and where the black craftsman's genius was the overlord's means of double exploitation, were due more to a quirk in economic history than to the African's natural unfitness for civilization or to the Anglo-Saxon's divine superiority? Did they already know of the Negro artisans in the pre-Civil War period or of the violence which their *intrusion* into the skilled trades met in the 50's and 60's? Had they ever heard of the Negro in the Noble Order of Knights of Labor, or in the National Labor Union and its congresses; or of the Niagara Movement's early declamation that white and black workers should close ranks? Of course all of them knew of the American Federation's temporizing strategy! If they did not already know these things they were told of them and more. . . .

There, you have the gist of what happened. Judge for yourself the momentousness of the conference.

N. A. A. C. P. Prize Babies

Coolidge McCants, Mobile, Ala., 3rd prize

Edward Allen, Richmond, Va., 3rd prize

Thomas Pulliam, Asbury Park, N. J., 1st prize

Virgil Hayes, Asbury Park, N. J., 3rd prize

Wilhelmina Steele, Asbury Park, N. J., 2nd prize

Evelyn Saunders, Richmond, Va., 2nd prize

THE BROWSING READER

"Congaree Sketches", Reuter's "Race Problem", Lawrence's "Revolt in the Desert", Spirituals by Dett, Fisher and Jessye, Shreiner's "From Man to Man".

"CONGAREE SKETCHES" by E. C. L. Adams with an introduction by Paul Green (University of North Carolina Press, 1927) is in two parts. First, there is a fine essay by Paul Green on Negro literature and art. Like everything that Green writes about the Negro it is at bottom full of the spirit of human brotherhood. It should be read by every American.

With this is a collection of stories and incidents illustrating current folk tales of the South Carolina swamp region. Some of these are slight but others like "The Hopkins Nigger" are well written and poetic bits of Negro lore, infinitely funny. Many variations of this story of a Negro going to Heaven and so out-flying the white angels as to bring himself to grief through their jealousy are current in the South.

Here and there in the other sketches are bits of rare poetry. Of the Death Owl it is said:

"He ain't nothen fer pleasure, for he voice is de soun' of sorrow, an' de answer is tears."

And the lines in the long poem:

"Jesus had trouble, Jesus had trouble
Trouble all over the world."

There is one criticism which applies to the whole book and keeps it from being as sincere a piece of literature as it deserves to be. And that is the fact that the author has carefully cut out from all this folk stuff every reference to Negro ambition, education, aspiration to better earthly things, every suggestion that these people know of a Negro world of education, comfort and success. There is left a cynical belief in prejudice—God, Jesus and the Angels help cheat the poor Negroes again and again—and a persistent, unquestioning acceptance of the fact that you cannot expect justice from white people.

This undoubtedly is true of the mass of Southern Negroes but it is only part of the truth; it is also true that even to the lowest black swamp peasant there are three worlds ever present to his imagination: his own, the world of the risen black man and the world of white folks. No current folk lore can omit any one of these and be true, complete and, therefore, to the fullest, artistic. Yet in this whole collection there is no allusion to one of these worlds.

Notwithstanding this, here is a book one must read if only for the sake of that fragment of a Negro sermon where the dead man sleeps—

"On the banks of a river.
An' his sperrit is guarded,
By a flaming-faced angel
Standing on mountains of rest.
An' he sleeps wey de tall pines grow,
On the banks of a river."

E. B. REUTER'S "The American Race Problem" (Thomas Y. Crowell and Company) 448 pages, is a book designed for schools and colleges and is a characteristic piece of current academic writing. Reuter has read all the chief books on the Negro and a large amount of periodical literature. He knows current prejudices. He has collected in his book the opinions and statements on which most authorities agree; in matters where there is no standard opinion Reuter features his own. The result is that one finds here a good compendium of what other people have said, but no conclusions from Mr. Reuter that are worth repeating. Most of his conclusions are, in accordance with dominating prejudices, correctly pessimistic. "The presence of Negroes perverted the democratic social institutions"; (page 118.) "The race is not at present in need of or in a position to support a greatly increased number of professionals"; (page 249.) "The total number of real educated Negroes in the country is not sufficient to make a faculty for one first class college"; (page 289.) "The body of artistic accomplishment to date is small and for the most part not of a high order"; (page 306.) "The masses of the race are uneducated and the majority grossly ignorant and backward"; (page 335.) And finally, "Prejudice is a reality in the racial situation. It is not less real and probably not less permanent than the physical marks of race"! (page 432.)

As a partial balance to this sort of talk, Reuter acknowledges that there is no proof of the racial inferiority of the Negro; that there is great cultural diversity among them; that poverty has decreased; that their health has improved and that their sex standards and moral life show "remarkable" advance.

The trouble, of course, with a book of this sort is that the writer is not a human being and is not acquainted with human beings. He is studying books and statistics with the usual result.

T. E. LAWRENCE'S "Revolt in the Desert", a widely read and recommended book, is interesting to colored folk chiefly for the light which it throws on the methods of English imperialists. Here was a fine young idealist who tried to free Arabia. His efforts and the efforts of the Arabs insofar as they coincided with English designs were accepted. But when the time came for realization of Arabian ambitions England calmly threw over Feisal and the hope of Arabian freedom. It was this probably more than anything else that lost the world that "400,000-word book" and the "whole bitter" account of his venture and of his disappointment over the conclusion which the Peace Conference seemed to put to it".

O. A. SCOTT of Kansas City has sent us an interesting little *Home Buyer's Guide and Calculator* which will serve the man who is buying his home on installments a great many calculations.

TEN colleges and universities supported mainly by the American Baptist Home Mission Society have begun to issue at Raleigh the *Home Mission College Review* which will be published every other month. Benjamin Brawley is the Editor and the first number is interesting in content and well printed.

W. E. B. D.

THREE collections of Negro folk-songs have appeared recently: "Seventy Negro Spirituals", edited by William Arms Fisher and published by the Oliver Ditson Company; "Religious Folk-Songs of the Negro", edited by R. Nathaniel Dett and published by the Hampton Institute Press; and "My Spirituals", collected by Eva A. Jessye and published by Robbins-Engel.

The first is a collection of seventy of the spirituals arranged for solo voice, with piano accompaniment. The collection contains several of Mr.

Fisher's arrangements and arrangements by nine other scholarly and sympathetic musicians, including Harry T. Burleigh, J. Rosamond Johnson and Edward Boatner. The book contains also the editor's excellent essay on "Negro Spirituals", biographical sketches of the ten musicians whose settings are used, explanatory notes on the individual songs and an excellent bibliography.

The second collection gives fine evidence of Mr. Dett's work with the student body of Hampton Institute. To the wealth of folk-song material which the students have brought to the Institute, Mr. Dett has applied his own fine musicianship and superior training. The result is an interesting collection of 165 of the religious folk-songs as sung at Hampton. The book is a hymn book in form, in content and in arrangement. As such it will be of great value to all who are interested in the growth of Negro-American folk music and of especial interest and help to those persons who are actively engaged in the preservation of these songs by means of group singing. The editor's introductory chapter is a valuable contribution to the literature on the subject.

Miss Jessye has brought together in the third collection sixteen songs as heard in her native community in southern Kansas. She says: "They are songs of my child-hood and of my own people. I have sung them all my life". These songs are arranged with piano accompaniment. The pages of the book are illustrated with black and white drawings by "Millar of the Roland Company".

A. G. D.

THOSE of us who have been pegging along on one crutch for the last 40 years with *The Story of an African Farm* can pick another in *From Man to Man,* (Harper and Brothers, $2.50), and go merrily hopping on to 80. "I doubt whether a more important movement has ever been launched, touching the destiny of the race, than this in regard to the equality of the sexes," says William Lloyd Garrison.

And I doubt if there ever was a braver little Lone Leader than Olive Schreiner fighting in South Africa all the years, fighting for freedom of thought and freedom of sexes and freedom of the races.

In the posthumous book *From Man to Man* we again smell the veldt, roll over in the sand, listen to the cart wheels, count the clock-ticks, hear wild animals, see picturesque natives. We are the Waldos sitting, carving, carving, carving and she is the Mysterious Stranger riding by and once more lifts us out of sluggishness held by chains in slime and turns us facing the light busy chasing a white feather to a mountain top!

A monogamous mother pleading with a polygamous father; a weak sister and her Jew lover in rainy London; these scenes are done in a mixed but fascinating style. Every fly's eyelash is lifted. And when she dreams—

"She's a black nigger," Frank repeated, half under his breath, "and I'll never walk with her again." He was talking of little Sartje.

"Do you know, boys," said Rebeckah suddenly after a pause, "sometimes I have had a dream. I have dreamed that as we are living here in this old world, just as we have always lived, suddenly there has arrived among us a strange, terrible, new race of people, coming from I know not where, perhaps from the nearest star."

She waited.

"I have dreamed they were like us in body and mind, but with terrible white faces; our skins are tinted, but theirs were white as the driven snow, and their hair like thick threads of gold.

" . . . they were human; but there was this difference between them and us: that of many things, they knew what we did not, and they could do things we could not.

"WE, here on our earth, have been so proud of our little cities and our little inventions, our ships and our books and our telescopes and our laws and our manners, and we have thought we were so wise and knew right from wrong, but suddenly when these terrible white-faced strangers came among us, all changed. . . .

" . . . our cathedrals went into their cellars . . . they turned their heads from us, as we turn our heads from natives dressed in skins and rubbed with fats.

" . . . they would not ride in the same airships with us nor breathe the same currents of air; they called us 'The Inferior Races'.

"You will hear people talking often of Inferior Races and of how superior we are—the people who may be speaking; but for me I know this, that if you took from me bit by bit all I have gained and learned from other races and other peoples in whom my blood never flowed, I should go back and back, and you would find me at last only a little cave mother with her baby tied by a skin on her back, peeping out at the door of the cave to see if the man with his bone hook or flint arrows was coming home with game, while a dog who was not yet quite able to bark howled at the door. And when I think of all I have and all I know, the only feeling I have is—'Pass it on! Pass it on!'

"Its natural," Rebeckah said, "that we should love those who are like ourselves. A little child feels very lonely if it has not another child of its own age and size to play with. And perhaps the greatest longing a human being can have is to find another being who feels and thinks as they do; and when they meet they are like two drops of water that run into one as soon as they touch. But, even if people aren't like us at all, deep down there is something that joins us together; and if you shrink from them at first, if you are very kind to them and try to help them, its wonderful how you get to love them."

She had dropped her right arm at her side, and the fingers of the hand were moving softly among the frizzled curls of Sartje's head which she pressed back deep into her mistress's skirts, her drowsy eyes already full of sleep and dreams.

"AND, so, when I hear people talking of superior races and inferior peoples, and of keeping the races and peoples down, I hardly understand. Because, if I find people who seem to know a little less or to see a little less than I do, I always feel I want to say to them, 'Oh little earth brother and sister, climbing with me that long climb out of the dark, through the cave doors and on we do not know up where, if it should happen that I have climbed on to a step a little bit higher than the one you stand on and can see a little farther—here is my hand—let me help you up' . . .

"One thing I tell you lads," she said quickly, in a changed voice, . . . "it is this—I hope, I believe, I know, the day will come when you will regret utterly every slighting, every unkind word or act, that you have ever given place to towards Sartje, and when you will be deeply grateful for every kind or generous thing you have done towards her. . . ."

For over 30 years this book was in the making. It was never finished—like life itself.

EDNA PORTER.

IN THE MAGAZINES

QUITE the most important discovery we have made in several months is *The New South,* a monthly magazine, published in Nashville, Tennessee, and edited by white Southerners. Evidently the spirit at Chapel Hill, North Carolina, is spreading to orthodox centers of the Southland. We shall watch forthcoming numbers with enthusiastic interest.

In the May (*Turn to page* 246)

"DRAMATIS PERSONAE"

Florence Mills

HANNEN SWAFFER writing in the London, Eng., *Daily Express* says of Florence Mills:

In a few days, Florence Mills and the "Black-Birds" company will leave London on a seven-weeks' tour. They will see the English provinces for the first time and take with them, first to Blackpool, the wonderful dance show which has been running in London for nine months. . . .

Florence Mills, it seems, dreams dreams of the future of her people. One of her grandfathers was a white man. Otherwise—she is what is called a quadroon—she is entirely black.

When feted, not long ago in the Picadilly cabaret, she burst out, suddenly, into a passionate plea for colored people. No one wrote it down. She has forgotten now what she said, but her eloquent plea for tolerance made an impression on many minds.

"I want to help the colored people," she told me. "I realize that, in my line of work, I am doing much to help them. The stage is the quickest way to get to the people. My own success makes people think better of other colored folk." . . .

"I must say that I have found in London nothing but kindness and friendliness," she said. "I have met lots of wonderful people, willing to help us in our great struggle. We have been given a chance to prove our worthiness and to feel that we are free."

Then Miss Mills told me of her dream.

"My greatest ambition in life is to see the white people ignore the colored question," she said. "This depends entirely upon ourselves. For ten years now the colored question has not been so acute. White people realize that the colored people are educated and more progressive. Conditions are better.

"Yet, even to-day, there are many colored boys in America who, after being trained as lawyers and doctors, have to become train attendants because they are black and there is no place for them."

Paul Robeson and Roland Hayes, both talented men of color, have told me the same story.

Florence Mills very much likes to read the books of Pushkin and Dumas, who had colored blood in them. She loves the music of Coleridge-Taylor, she says, because he was black.

"Yet it is ridiculous to think that we are different from white people," she went on, "because we are educated and brought up to think the same way as you. After all, it is white authors whose books we read and it is a white culture that surrounds us.

"Yet if we voice our opinion we are downed. Sometimes I have started to argue and then heard: 'What right have you to talk? You are black.'

"It is a little hard on us. In the South, colored mammies bring white babies up and actually feed them at their own breasts. Yet, when the same mammy has her own little black baby, the mother of the white baby does not allow her youngster to play with the Negro child.

"If a white person in a theatre is put next to a Negro, the white person objects. Yet the same white person will eat food cooked by a colored person and be waited on by another Negro.

"I feel our visit here has done a lot of good. No one has complained about us. Some people have been to see our show, not only two or three times, but twenty or thirty times. This must surely have helped.

"No, I have never felt that I have been slighted once in England. When I am out and people recognize me, saying, 'Oh, there's Florence Mills', they come over and introduce themselves and congratulate me.

"When I was at Ascot last week I walked through the paddock, just like the white people and no one objected. At the Derby, two weeks before, I had most wonderful receptions wherever I went. In the streets even the children smile at me and say 'Hello', as I walk along."

Florence Mills

As to the show itself, much has been written, but we append this word by G. H. in *West Africa* (London):

"Blackbirds," the revue at the Pavilion, in which practically all the artistes are Afro-Americans, (*Turn to page* 248)

The Little Page

EFFIE LEE NEWSOME

Calendar Chat

THERE are two trees at the end of our pasture lot that were very interesting to us as children. They are attractive now. One is an elm and the other a wild black cherry tree. Both have spraying fan shaped tops. Of course the elm is larger and grander. Yet the black cherry tree was always lively with summer visitors. We went there for the funny little black cherries with their wooden seeds forming the greater part of the fruit after all.

Some times we would climb the trees for the cherries or again we peppered the little slope where the tree grew black with cherries that one of us shook to the ground. They had a faintly sweet and a slightly bitter taste. Late in the summer they became shriveled up like black leather beads and had only a sweetish taste left to them.

The elm tree attracted us because there were always so many birds meeting there and talking over their plans. We were anxious to pry into the crows' and robins' and orioles' affairs and would try to meet them all at the elm. But no matter how many birds had been assembled among the great home like boughs, when we landed at the elms there would be only the wide restful whisper of the leaves.

This is September and already birds are meeting at the elm and arranging trips southward. For all seasons they have the branches as council chambers. I have seen hundreds of noisy blackbirds flying out from here at the time of fall migrations as though they were closing an important meeting on when and where to fly.

When the birds are all gone and winter comes the crows gather often in the black cherry boughs or in the storm swayed elm and *caw* and *caw* and *caw* as they plan for their winter raids.

HAD I not decided to talk about wrens I would have had rabbits for a subject this time. They have been so lively and common throughout the summer, much to the regret of farmers. The long eared robbers with their white snowball tails have deprived tables of some very delicious lettuce and have even gone into sweet pea beds to steal green seed peas. But they are such happy playful creatures in the summer. I have seen little rabbits spring into the midst of a flock of English sparrows that were pecking on the ground and joyously put them to flight

even leaping into the air toward them.

The wrens like the rabbits have been very merry and very busy too building, quarreling with English sparrows and feeding countless fledgelings. But the wrens were not destroying crops. Instead sturdy Jenny Wren and her mate, who sings till it seems that his throat must burst, have been destroying harmful insects by dining upon these themselves and feeding them to young wrens.

I watched a wren singing one morning on the gable of the barn. He was fairly vibrating with song. Now and then he would flutter into the barn then rush out again to sing with all his might. Near by darting about a brush heap was his mate, brisk Jenny Wren, finding grubs and bugs for their little family.

Another member of the wren family you would hear briskly calling "Red cedar, red cedar, red cedar" as you went to school, if you lived in the country, is the Carolina wren, a cheery and eager little bird with the typical wren movements and nervously twitching long tail. Indeed when singing with these tails upturned wrens suggest little brown tea pots to me. I have often listened eagerly in the fall to Carolina Wren's thrilling song,

"Red cedar, red cedar!
My flitting time's near," he would seem to say,
"Yet let me go leaving all things
In good cheer.
Red cedar! It's autumn,
We wrens must be gone.
We'll come back in spring
When the new leaves are on.
Red cedar! Red cedar!"

I WENT to the zoo a few days ago. I know you have often gone there. But most of us are attracted by some different object when we go.

The polar bears were just receiving their morning bath. A hose was being turned in full force upon the great white bodies and their bread breakfast lay all about the wet cement floor. It was interesting to notice how they relished the cool bath. So did those largest of bears, those from Alaska.

Then I went up, up the hill from the long rows of cement caves and came to beautiful slopes of grass. There was a white peacock of India with its tail lifted and spread till, against the background of dark grass, it looked like a great fan of Brussels lace. The fan was folded abruptly and trailed as a snowy bridal robe on the grass. It was fascinating to watch the graceful peacock.

In All Other Studies They'd Balk

PROF. PEA GREEN the parrot
Kept school in a garret
To teach other parrots to talk.
The way they learnt mocking
Was something quite shocking.
In all other studies they'd balk.

The Gardener

I THINK I'll be a gardener
When I'm a grown up man,
And have my peas and beans come up
As early as I can.

Now when my peas are little vines,
Why then I'm going to fix
Something for them to climb upon,
Made out of strings and sticks.

Then when my peas are all quite grown,
And big and green and pretty,
I'll haul them in my truck to sell
To markets in the city.

The Ducks

ON moonlight nights the ducks go strutting round,
Making a little squawking sort of sound.
Then in the afternoon each tucks its head
Under one wing and seems to go to bed.
All sit together, drowsy, on the grass,
And yet somehow, they hear us as we pass.

The Elm

THE pear trees fork so near the ground
That they're not hard to climb,
I like to get into a tree
That takes a little time.
I'll leave the girls the pear and peach,
An elm tree top is best to reach.

POETRY AND SCULPTURE

Three Sketches from Nature

By MARJORIE MARSHALL

1.

The Dryad

THE dawn with crystals fresh bedecked her hair,
The zephyrs breathed their adoration low,
And earth's chaste fruits ecstatically dared
To kiss her lips! their ardent love to show.

2.

A Twilight Reverie

MERMAID in your green and crimson gown
Riding joyfully a moon-lit wave,
Sometime slipping shadow-like away
Hiding in a sea where stars are drowned;

How your sparkling floods of careless glee
Wake to restless dreams my brooding heart,
Taunt my fettered soul from out the dark—
Nature's dark, it binds me, sets you free.

3.

At Sunset

A CRIMSON blush envelops all the west
Thru sunset gold frail clouds first move then rest,
Now pausing, keeping long a sacred hush,
Now tumbling from a height with downward rush
They quickly drop behind a wind-swayed rim
Of curtains, soft, with palest ash-grey fringed.

Like victor horses racing with fine scorn
The bright hued clouds speed past—are quickly drawn
Within a maze of rose, there in a whirl
Their sumptuous hues like banner flags unfurl.
Like waves they toss, still vying each with each
'Til bade by the celestial sun, keep peace.

As fast their colors fade they merge as one,
And sink in glory with the setting sun·
Ethereal phantoms of the dark'ning sky
Like pastel oils they smooth from sight, and die.
The west illumines with a suffused glow
The purple shadows deepen, so they go.

May Howard Jackson

¶ There is among us one woman who is far less known than is her rightful due. May Howard Jackson is an artist in sculpture—temperamental, withdrawn and shunning publicity, and yet endowed with unusual ability. Mrs. Jackson was born in Philadelphia, the daughter of Floarda Howard and Sallie Durham. She was educated in the public schools of Philadelphia, was graduated from Tadd's Art School and was the first colored girl to win a scholarship at the Philadelphia Academy of Fine Arts. Here she studied four years. In 1902 she married William T. S. Jackson of Washington, D. C. Mrs. Jackson's chief work has been portrait busts of Americans of mixed Negro and Caucasian descent. Her ability at this kind of portraiture is marvelous and her exhibits at the Corcoran Art Gallery at Washington and Veerhoff's as well as in New York City have brought her much favorable comment. She has made busts of Archibald Grimké, W. E. B. Du Bois and Kelly Miller among others.

Black Men

By LUCIA TRENT

SWIFT gusts of hollow night wind clatter by;
To-night the earth is leper-pale and still.
The moon lies like a tombstone in the sky.
Three black men sway upon a lonely hill.

The pain has withered from each tortured face.
Soon earth will hide them with a mother's care,
But never God's great mercy can erase
A bitter scorn for men who hung them there.

Vagabondia

By MARION GREEN SCOTT

THE roistering wind is strumming on its harp strings wild and gay,
The quivering boughs are humming with its music as they sway,
Oh let me wander, wander through its roaring shrieking blast,
And feel its thrilling freedom as it whistles shrilly past.

The clear raindrops are sparkling as they fall on jeweled grass,
The woodland pool is darkling from the cloudlets as they pass,
Oh let me wander, wander through the misty rain-kissed air
And feel the stirring, pulsing life that throbs in gladness there.

The little brook is tinkling as it ripples swiftly by,
And fairy eyes are twinkling where its sunny shallows lie,
Oh let me wander, wander near its mystic clear refrain,
And feel its dreamy loveliness in every flowing vein.

For strumming wind and sprakling rain and purling dimpling stream
Arouse in me a kindred mood, a rare and lovely dream,
And I must wander, wander through the wide earth fancy free
Until I see my dream fulfilled in perfect harmony.

When Streams Met

By JOHN LEE HIGGINS

"I CAN go anywhere!" he stoutly said;
Assurance that was happy, but I thought
A little too insistent as I caught
His twisted brow of pain. The way was spread
With wistful dreams that vainly urged belief.
The words were sweet, consoling to the taste;
Resaid with pity, bitterness and haste
To cover up his agony of grief.
"I can go anywhere!" was in his breath;
Dissembling still and still I saw the rain
That filled his eyes with flowing streams again:
Yet words of wine were in this shibboleth.
Within the veins of his resurging blood,
A thin gold stream was racing with the flood.

ALONG THE COLOR LINE

MEETINGS

¶ The Kansas State Medical, Dental and Pharmaceutical Association held its annual meeting recently at Wichita, Kansas. Drs. William Thompson, Vice President of the National Medical Association and Deputy Health Commissioner of Kansas City, W. Hubert Bruce and T. A. Fletcher also of Kansas City, and Dr. E. E. Bowser of Parsons, performed the major portion of the surgery. Other doctors conducted dental and medical health clinics and lectured on hygienic subjects. Dr. Perry M. Bell, a graduate of the Howard School of Medicine in the class of 1914 and for twelve years a practicing physician of Wichita, was elected president of the Association.

¶ The Inter-Collegiate Association of New York held its third annual conference at Potter, New Jersey, July 23-24. Subjects vital to the industrial and labor situation of the Negro in the United States were discussed.

¶ The fifth anniversary of the founding of the Harlem Committee, Tuberculosis and Health Association will be celebrated September 22. At this time "Open House Day" will be held and exhibits showing what the Committee has accomplished in health work in Harlem since its origin in 1922 will be on display.

¶ The nineteenth annual convention of the Empire State Federation of Women's Clubs was held at Ithaca, New York, July 12-14.

¶ The National Hospital Association, the hospital section of the National Medical Association, held its fifth annual session at Detroit, Michigan in August.

¶ The National Tennis Tournament held its eleventh annual meeting at Hampton Institute, August 15-20.

Clements Kadalie, (*page* 236)

J. G. Gumbs, (*page* 236)

¶ A convention for amity between the colored and white races, arranged by the National Inter-Racial Committee of the Baha'is of the United States and Canada, was held at Green Acre, Eliot, Maine, in July.

¶ The eighth annual Public Welfare Institute of North Carolina was held at Chapel Hill, under the joint direction of the State Board of Charities and Public Welfare and the University School of Public Welfare, July 18-20. At one of the meetings Dr. W. W. Alexander discussed "The New South and its Relation to the Negro" and Lawrence A. Oxley gave a detailed report of a study of Negro children in North Carolina.

¶ The Grand Boulé of the Sigma Pi Phi fraternity held its annual convention at Detroit, Michigan, August 10-12.

¶ The annual meeting of the National Association of Teachers in Colored Schools met in Nashville, Tennessee, recently. Dr. Mordecai Johnson, Dr. W. W. Alexander, W. A. Robinson, president of the Association, and Dr. Thomas Elsa Jones, were among the prominent speakers.

SOCIAL UPLIFT

¶ The Saint James Presbyterian Church of New York City has recently acquired through the Church Extension Committee of New York Presbytery a church building valued at $245,000. The auditorium of the new church will accommodate over one thousand people.

¶ After the failure of several white consolidations and one colored bank

Albert L. Turner (*p.* 235) *Forrester Washington* (*p.* 234) *J. W. J. Lovell* (*p.* 235) *John A. Singleton* (*p.* 235) *Hazel E. Browne* (*p.* 235)

during the past year in Charleston, South Carolina, colored citizens lost confidence in all similar organizations and made a "run" on The Charleston Mutual Savings Bank. In spite of the exorbitant demands made, the Mutual Savings Bank still survives and recently issued a statement of its total resources and liabilities which amount to $161,-375.

¶ The regimental history of the famous colored regiment, the 25th Infantry of the United States Army, has recently been published by the Smith-Brooks Printing Company of Denver, Colorado.

¶ A Negro summer resort at Lake Ivanhoe, Wisconsin, includes among its attractions boating, swimming, horseback riding, fishing and tennis. The lake is situated five miles from the famous Lake Geneva and should prove a popular summer retreat.

¶ The *Louisville Leader* recently gave away two automobiles and several hundred dollars in cash to winners of their annual subscription campaign.

¶ The Supreme Life and Casualty Company of Columbus, Ohio, has bought property on West 9th Street, Cincinnati, for a modern, three story, fire proof, office building. T. K. Gibson is president.

Ruth Tappe Scruggs, National President of the Zeta Phi Beta Sorority

¶ The Amreican Tennis Association held its eleventh annual championship contest at Hampton, Virginia, August 15 to 20. The winners of men's singles since 1917 have been: Talley Holmes, 1917-18-24; Sylvester Smith, 1919; B. M. Clark, 1920; E. T. Brown, 1922-23; Ted Thompson, 1925, Eyre Saitch 1926. The winners of the women's singles have been: Miss Lucy Slowe, 1917-21; Miss M. Rae, 1918-19-20; Miss Isadore Channels, 1922-23-24-26; and Miss Lulu Ballard, 1925.

EDUCATION

¶ The attendance in the college department of Samuel Huston College was increased from 147 to 203 during the scholastic year 1926-27. Four students were granted the B. A. degree at the June Commencement.

¶ Four students were graduated with the B. A. degree at the June commencement of Kittrell College. During the school year 1926-27 there were 103 students of college grade enrolled.

¶ Hartshorn Memorial College graduated fifteen students at the recent commencement with the B. A. degree. There are 135 students enrolled in the college department.

¶ Alcorn A. and M. College granted the B. S. degree to thirteen students at the recent commencement.

The Golden Wedding of Major and Mrs. R. R. Wright, at Philadelphia, with their Sons and Daughters, Sons-in-Law and Daughters-in-Law and Grandchildren

N. A. A. C. P. Prize Babies

Robinette Goode, Richmond, Va., 3rd prize — *Ruth La Flore, Mobile, Ala., 1st prize* — *Joseph Green, Pine Bluff, Ark., 3rd prize* — *James Ammons, Richmond, Va., 4th prize* — *Isaac Hughes, Asbury Park, N. J., 1st prize* — *Margaret Patterson, Richmond, Va., 1st prize*

¶ The Kansas State Agricultural College graduated L. E. Fry, P. O. Brooks and Miss A. Brown with the B. S. degree and N. H. Howell with the degree of D. V. M. at the last commencement.

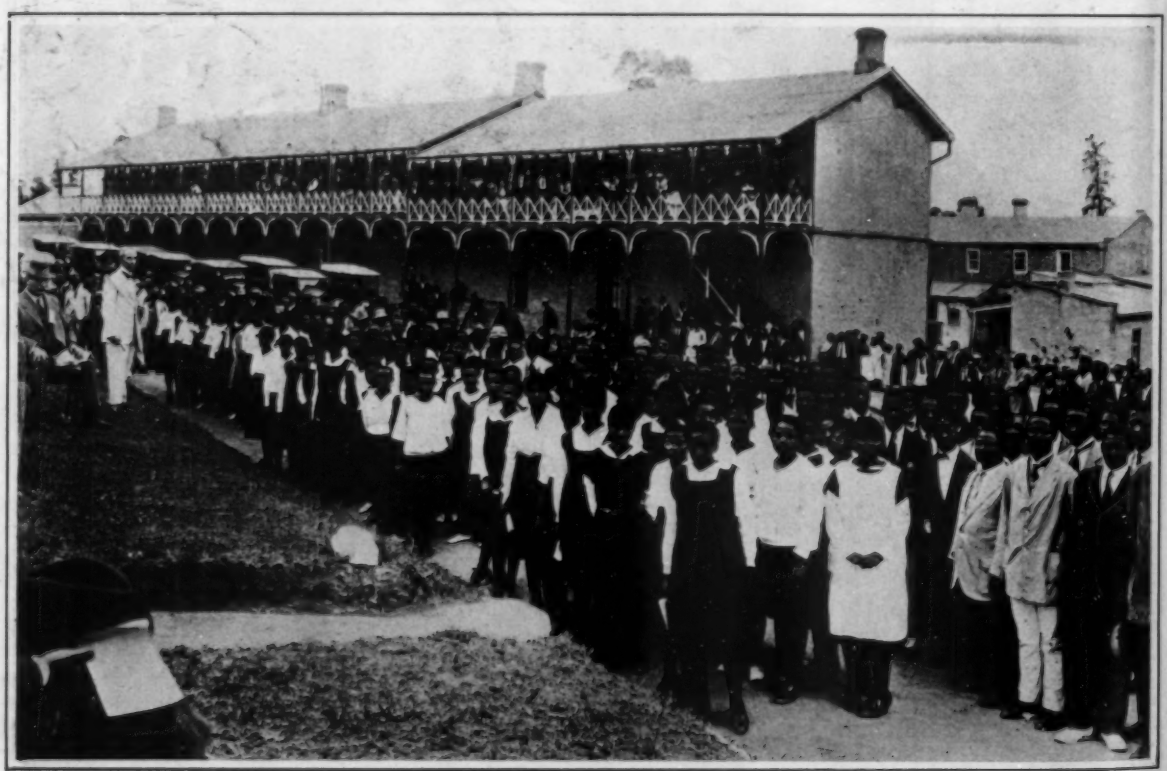
¶ Wiley College, Marshall, Texas, graduated twenty-eight persons with the A. B. degree. Miss A. B. Edwards was graduated "magna cum laude" and W. W. Robinson, "cum laude".

PERSONAL

¶ Forrester B. Washington, who was recently elected as head of the Atlanta School of Social Work, was graduated with the A. B. degree from Tufts College. He has done graduate work at Harvard, the New York School of Social Work and Columbia, where he received the M. A. degree. He has held executive Urban League positions in Detroit and Philadelphia and has been supervisor of economics under the United States Department of Labor, supervisor of Negro labor of the General Motors Corporation and director of the Research Bureau of the Detroit Associated Charities. Mr. Washington has made surveys of the Negro population of Detroit, of the Negro population of Pennsylvania, of the living and working conditions of Negro employees of the Pennsylvania Railroad and of the Negro population of Toledo. He has contributed articles on economics and the social sciences to some of the leading magazines.

¶ President John Hope of Morehouse College sailed recently for Geneva, Switzerland, to attend the World Committee Meeting of the Y. M. C. A. which met there the last of July. Mr. Hope was the only colored representative at this meeting.

¶ Thomas R. Davis was inaugurated president of Samuel Huston College on May 31. He was graduated from Howard University in 1914 with the B. A. degree and received the degree



Pupils of the Lovedale School, South Africa

of M. A. from the University of Chicago in 1920. He taught Sociology for five years in Philander Smith College and was president of Walden College from 1922-26. From there the Board of Education of the M. E. Church sent him to Samuel Huston College.

¶ Craig York, fourteen year old school boy of New Bedford, Mass., was awarded the second prize of a five tube radio set, in a house-building contest with models which has been in progress for some time in the manual training classes of the public schools.

¶ Miss Pearl Vincent of New York City, who has recently returned from a year's study at the University of Madrid and El Centro de Estudios Historicos, received the Diploma de Suficiencia from the latter institution.

¶ Miss Jane Ellen McAllister who recently passed her preliminary examination for the Doctor's degree at Columbia Teacher's College with high honors, received the degree of A. B. from Talladega College and the M. A. degree from the University of Michigan.

¶ Miss Pauline Alexandra of St. Louis, Missouri, recently graduated from the Kroeger School of Music, having completed the Artist's Course in piano, Counterpoint and History. She is the first colored student to have graduated from this school.

¶ W. S. Scales, President of the Forsythe Bank and Trust Company of Winston-Salem, North Carolina, and a member of the Board of Trustees of Kittrell College, recently gave the college $5000 toward endowment.

¶ Alphonso Heningburg of Mobile, Alabama, who has been studying at the Sorbonne in Paris, France, finished with honors in June and was awarded the professor's diploma. Mr. Heningburg is head of the department of Romance Languages at Tuskegee Institute.

¶ Walter White, Assistant Secretary of the N. A. A. C. P., with Mrs. White and their two children, sailed July 22 for France where they will remain a year. Mr. White has been granted a leave of absence for a year by the Board of Directors of the N. A. A. C. P. to enable him to accept the Guggenheim Fellowship for creative writing.

¶ At a special meeting held in June, the Board of Trustees of Spelman College accepted the resignation of Miss Lucy H. Tapley as President and unanimously elected her President Emeritus. Miss Tapley has been President of Spelman since 1910 and has been a member of the faculty for thirty-seven years. At the same meeting the Board elected Miss Florence M. Reed of New York City to succeed Miss Tapley. Miss Reed was graduated from Mount Holyoke College in 1909 with the A. B. degree. She has been Executive Secretary of the International Health Board of the Rockefeller Foundation for several years.

¶ Dr. J. A. Singleton, of Omaha, Nebraska, was graduated from the Howard School of Dentistry, in the class of 1918. In the elections last fall, from a district in which the vote was two-thirds white, Dr. Singleton and Mr. F. L. Barnett were sent to the Nebraska legislature as the first Negro members since Dr. M. O. Ricketts in 1893.

¶ Dr. James E. T. Oxley died recently at Harrisburg, Pennsylvania, at the age of forty-two years. Dr. Oxley, who was born at Trinidad, B. W. I., and educated at Queen's Royal College, Port of Spain, Trinidad, and at the University of Edinburgh, had been practicing in Harrisburg for eighteen years.

¶ Roland Hayes has purchased 600 acres of land near Calhoun, Georgia, which will be used as a site for a memorial school in tribute to his mother.

¶ R. S. Wilkinson, Jr., writes us that his degree from the Harvard Medical School was not cum laude as we announced.

A Modern African Family of the Gold Coast. Among its Members is the Honorable Caseley Hayford

¶ Lillian Evanti, soprano, who made her operatic debut in Nice, France, in 1925, announces an American tour for the fall, 1927. She has studied under Frank L. Forge, H. T. Burleigh and George Sweet. She made her Euro-

¶ Announcement has been made of a new monthly magazine, *Courrier des Noirs*, to be published in French and English. The publication will have correspondents in Europe, Africa and in North and South America. René Maran will be one of the contributors.

pean debut after nine months' study with Madame Ritter Ciampi. Following her American tour, Lillian Evanti will return to France where she is engaged to sing the title role in "Lakme", "Manon", "La Traviata", "Thais" and "Romeo and Juliette".

¶ Albert L. Turner, who graduated in law from Western Reserve University was made a member of the Coif, the national honorary law society.

¶ J. W. J. Lovell received his masters degree at Northwestern University at the age of nineteen. He is from Houston, Texas.

¶ Hazel E. Browne graduated from the University of Kansas(was elected Phi Beta Kappa and received a $400 scholarship.

SOUTH AFRICA

¶ The Industrial and Commercial Workers' Union, popularly known as the I. C. U., with headquarters at Johannesburg, was organized in 1919 to combat the exploitation of natives in industry. It is now a gigantic trade union and has done much to improve the condition of the natives of South Africa. C. Kadalie, a native of British Nyasaland, is National Secretary and J. G. Gumbs is President of the Union.

¶ The Industrial and Commercial Workers' Union has brought pressure upon the Government of the Union of South Africa to such an extent that there has been a withdrawal of the sedition clauses in the Native Administration bill before the body. This action by the South African Labor Party is regarded as a victory for the I. C. U.

¶ C. Kadalie, National Secretary of the I. C. U., recently left South Africa for a five months' tour of Europe to solicit interest in his organization. He arrives in America this month.

¶ The action arising out of the refusal of the nurses at the Mafeking hospital to take instructions from a native doctor has been settled. The nurses have been given two weeks by the Supreme Court to pay the court costs of the action against Dr. Molema and they have agreed to give Dr. Molema's patients the same treatment and attention that the patients of other medical practitioners receive.

WEST AFRICA

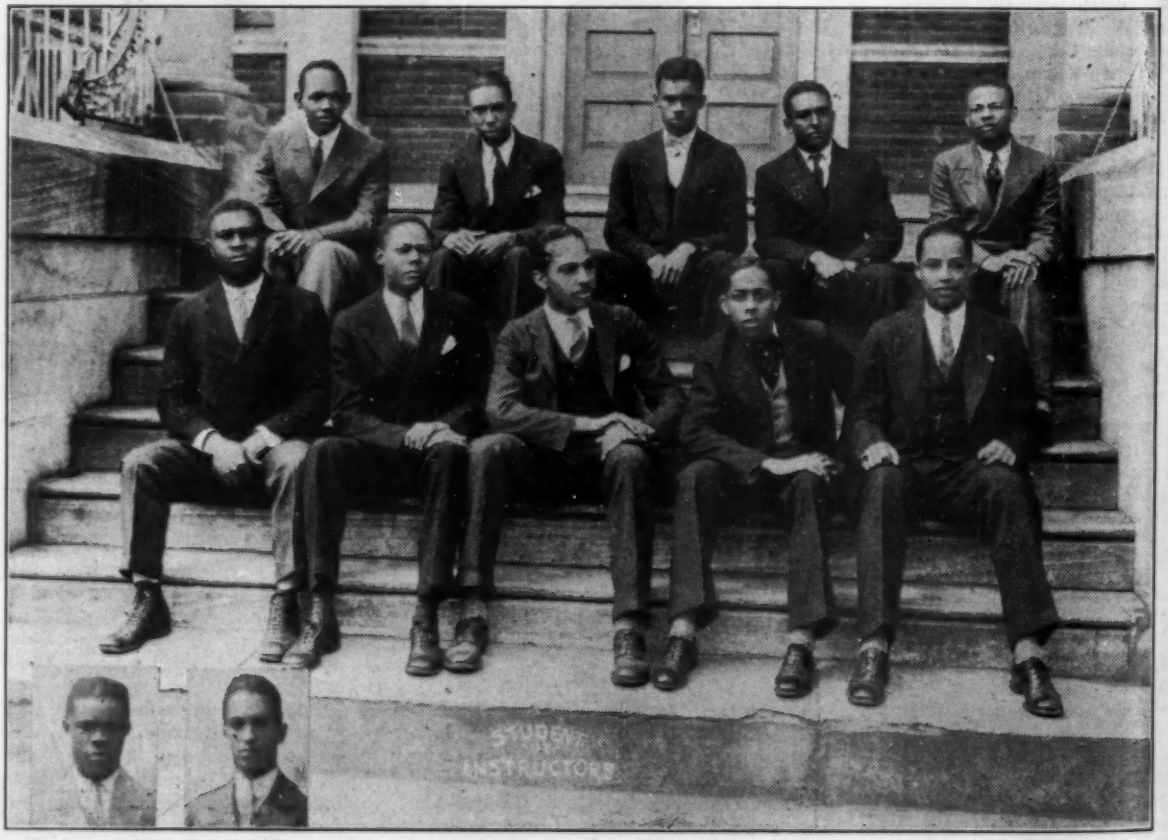
¶ The Emirs of Kano and Kazaure recently examined the public works of Lagos with the hope of seeing them reproduced in their own countries.

LIBERIA

¶ The direction of affairs of the Liberian Government during the absence of President King has been confided to Edwin Barclay, Secretary of the State. President King will be abroad about six months.

¶ The President of Liberia has been visiting in England. He was welcomed in behalf of the King and Queen by the Earl of Lucan and had tea on the terrace of the House of Commons. The Niger Company, Ltd., gave him a dinner at the Savoy Hotel, attended by several colonial governors. The Lord Mayor of London gave him a luncheon and he was received and entertained in London by Sir Austin Chamberlain and the British Cabinet. The same day he was received by King George V and attended the royal garden party at Buckingham Palace.

¶ Previous to his departure for a visit to the United States, Myron Herrick, American Ambassador to France, gave a luncheon in honor of President and Mrs. King. Among the guests were the Peruvian Minister to France, Senor Cornejo and his wife, Count and Countess de Rohan-Chabot, Count and Countess de Fels, Colonel Davis and a number of the members of the American Embassy staff.



Student Instructors at Lincoln University, Pennsylvania

THE FAR HORIZON

ADVANCE IN MEDICINE

DR. WILLIAM A. HINTON of the Wasserman Laboratory of the Massachusetts Department of Public Health and the Department of Bacteriology of the Harvard Medical School is a colored man and the greatest American authority on the Wasserman test for syphilis.

The *Boston Medical and Surgical Journal* has an article by Hinton announcing the discovery of a newer and simpler test. The *Journal* says editorially:

In reading the report of his study, one is impressed with the simplicity of his test and although his cases are yet too few to permit any final judgment, it would seem that this test, which will probably be called the "Hinton test", is quite as reliable in its results as is the Wasserman test.

If the Wasserman test, with its relatively high cost, its delicate reagents; difficult of preparation and subject to many deleterious influences; with the skill required in its performance, and the judgment demanded for its proper interpretation and with its false positives and negatives, if this test can be replaced by a test, inexpensive to use, with simple, easily prepared and stable reagents, requiring no great skill in setting up the test or in reading the results, a test giving results at least as dependable as those of the Wasserman test, then the contribution of Hinton should constitute an advance in the aid which the laboratory can give the clinician in the diagnosis and treatment of syphilitic infections.

This is probably the greatest contribution of a Negro to medicine in modern days.

THE NEW MIGRATION

WITH every opening economic opportunity in the North, with every disaster, lynching and spread of race discrimination in the South, the Negro comes North. This northern migration has been going on for a century. It will continue for another century or until the South comes to its senses; and there are indications of such sanity in the South now and then. Here comes, for instance, the *Virginian Pilot* of Norfolk, Virginia, commenting upon the steady loss of Negro workers in New Orleans, Birmingham, and the old foolishness of trying to stop migration by law and force. The editorial goes on to say:

The concern of the cities of the lower South over their dwindling Negro populations is not misplaced. Without the Negro, Southern industry would be at a standstill in almost every locality. But it may be doubted if the Negro can be persuaded to stay where he is by "educational work" under Chamber of Commerce auspices or by appeals made from Negro pulpits. The only way for Southern cities or Southern rural districts to keep their Negro workers is to make conditions attractive enough to create in them a desire to stay. Better houses, better schools, better streets in Negro sections, adequate allocations of funds for Negro recreation grounds and public parks, higher wages—these are some of the inducements that would exercise the most persuasive appeal. Southern communities can do more to check the movement of Negroes northward by working along these lines than by a hundred campaigns of propaganda or a hundred restrictive statutes. Propaganda is no better than the realities which lie behind it and the reality in this case is that Negro housing and Negro living conditions in many a Southern city are such as to make the Negroes want to leave. As for restrictive statutes, it is to be remembered that they are wholly out of harmony with the spirit of fair play which should animate all relations between the two races. Fairness requires that the Negro be allowed every opportunity to learn the economic advantages of other regions. The operations of labor agents like the operations of oil stock salesmen may deserve a careful scrutiny at the hands of the State, but responsible solicitors appealing to Negro labor are entitled to the same freedom as responsible solicitors appealing to white workers. A denial of such freedom defeats its own purpose in the end. Prohibitory legislation designed to prevent Negro workers from exercising free choice is sure to build up a structure of dissatisfaction that will tend to hasten rather than to retard the exodus to the North.

Meantime, those well-known centers of democracy and patriotism, Washington, D. C., and New Orleans, have sought to add to the difficulty and have received a salutary lesson. The embattled Rotary Babbits had invited the Y. W. C. A. to the national capital and the A. A. U. to the Crescent City, with the usual tag "No Negroes admitted". Both invitations have been refused. That of the Y. W. C. A. almost secretly so as to offend none of those dear Southern friends; but the A. A. U. comes out openly with this fine word: "The Amateur Athletic Union being a national and patriotic body has no right to bar any man from those games because of race or creed," says Secretary Fred W. Rubien. And commenting on the refusal of New Orleans to allow Negroes to compete with white persons in the games, he adds: "I had hoped that such a stand never would be taken in America."

But while the forward-looking South and the timid North are standing up for decent treatment of the Negro the difficulty is in dealing with the country districts of the South. We quote from an editorial in the *New Era* of Eunice, Louisiana. Eunice is a little town in southern Louisiana, in the Parish of Acadia. It had in 1920 a population of 3,272 persons, of whom 1,013 were Negroes. It is situated in the southwestern white belt just outside the black belt district. The editors remarks:

The Louisiana Weekly, a Negro publication, in New Orleans, proudly pictures a black upon its front page announcing to its readers that Mr. W. A. McCullough, 34, of South Carolina birth, is the only Negro postmaster in the Pelican State. The article continues stating that the Negro meets with no opposition from the white people of Walkertown, Jefferson parish, the community which he is serving.

Another article criticises Superintendent Healey of the police department for ignoring a complaint filed by the editor of the journal, relative to discourteous treatment accorded the educated "nigger" on Mardi Gras day. Then there is praise and rejoicing at the decision of the supreme tribunal in rendering the Texas primary law void, because a black was refused a vote in a senatorial election. Segregation laws are attacked by the writers employed by the journal. Not content with the numerous insults, the editor again slurs a white United States senator, who said that Negroes did not or never would vote in his state.

Clamoring for constitutional rights is one of the arguments of an editorial, while other comment seeks to ridicule the police force of the city of New Orleans for arresting blacks for drunkenness and reckless driving, while white drivers go exonerated.

Should such literature continue to enter the homes of the Negroes of Louisiana, then the citizens of our commonwealth may in several years look to a race situation rivaled only by the city of Chicago. Are the backbones of the people of Jefferson parish and Walkertown made of sponge-like material, or has a love of the filthy Negro been born within their inner selves? One would readily believe this to be a verity, due to the articles found in the celebrated *Louisiana Weekly*.

No, Mr. Negro, you have not voted in Louisiana and you are not going to vote. There remains within the bounds

of this great state enough he white men to shoulder guns when the occasion demands to prevent you from casting a ballot. If you are of the opinion that your children are going to be allowed the same privileges in our schools, theatres and general society you are badly mistaken. Should you wish to attain your "constitutional rights", you might later learn that the Negro undertaking parlors of your vicinity will be filled with those of your race who have gone to another land to acquire your privileges.

Rope and gunpowder still remains plentiful. Rope and gunpowder has kept you in submission for many years and if there is not an unexpected shortage on the market they will continue to afford you with your "constitutional rights". White superintendents of the police forces have not become obligated to protect you from "discourteous treatment". Stay in your place and you will not have to appeal to the police forces of the state to protect your thick-headed skulls.

Should you wish to occupy the white residential sections our advice is that you try just once. Build you a home next to the white decent people and then move in. After you have done this see how long your home will be occupied by your family and then it might be advisable to count the number of black casualties.

The glorified South has been down in intelligence standards long enough with you. The South has grown with the Negro tied to its neck as a burden when progress was desired. Your morals are nothing. Your society will not be permitted to intermingle with ours. There still remains sons and grandsons of those who wore the grey in 1861-65 and these same sons are as red-blooded as their forefathers and when "niggers" deem it advisable to claim equality with the white race of the South they are going to meet cold steel in opposition. If you want to be cuddled and mugged over by the whites you had better pack your belongings and leave the South, for such will never be permitted.

We give below a poem entitled "Black America" which was published in the issue of March 12:

"Yes, black, but withal—proud,
With the blood lineage
Of thousands of dark, sinewy bodies
Surging through pulsing veins.

"Black, yes, but—ambitious,
With monuments of achievement
Rearing high in proud
Defiance of sneering skeptics.

"Black, but ever pushing forward
With a glorious record
For advancement never before
Rivaled by any race."

Here you have a picture of what the Negroes of today are agitating. You now realize that their ambitions must be kept in due bound. It is evident that the numbskulls can not be accorded good treatment. The Negroes should not be permitted to loiter around streets, unemployed and should be forced to always stay in their places, even though it is deemed "discourteous", by the *Louisiana Weekly*.

IN TENNESSEE POLITICS

G. Tom Taylor was appointed acting postmaster at Memphis by Postmaster General Harry New this afternoon. The appointment will be effective July 1. Taylor is here and will receive his official papers in the next few days. He then will depart immediately for Memphis.

Taylor's appointment occasioned no surprise at the federal building. Republican politicians virtually conceded his selection Saturday when they learned he had landed on the eligible list despite the fact he was over the age limit.

"Lily white" Republicans are up in arms. They declare that Taylor's achievement reveals that Bob Church, Negro politician, has more power in Washington than all Memphis members of the Southern States Republican league. This organization is fighting to put the control of the Republican Party in the South in the hands of white leaders.

Church still is absent from the city. He is believed to be in the East. It is reported here that he accompanied Coolidge as far as Hammond, Ind., when the presidential party left on its vacation trip for the Black Hills of South Dakota.

Previously the president broke several important engagements to give Church an audience. The naming of Taylor to the eligible list followed.

Republican politicians say Church has had a life-long ambition to name a postmaster at Memphis, and that at one time Will Hays virtually promised him this distinction. However, white Republicans were able to upset the program.

The Memphis *Press Scimitar*.

SOUTH AFRICA

In THE CRISIS for March, 1926, we carried a large part of the text of the speech which Premier Hertzog of the Union of South Africa delivered in November, 1925. It was a proposed solution of the South African color question. These proposals have now been drafted into four bills and are being discussed by the South African Parliament. They seek to draw a line between colored people and full-blooded natives. Colored people are still to be barred from inter-marriage with whites, are "Jim Crowed" in travel, kept out of trade unions and disfranchised in cities and states. In other respects they are to be treated as white persons, e. i., in their national franchise, in the right to buy land and the right to travel without passes. Colored men can already vote in Cape Colony and Natal. These proposed laws will enable them to vote on union matters in the Transvaal and and the Orange Free State.

For the natives parallel institutions for local and national government are being set up under the domination of the whites: natives are to elect seven white men to represent them in Parliament but these representatives cannot vote on certain fundamental matters. The new Union Native Council is to consist of fifty members of whom fifteen will be government nominees. Natives are no longer to vote in Cape Colony. No new land is opened up for natives, but 22,000 square miles are "released" for free competition between white and black owners. For the educated native who does not live with his tribe there is practically no provision made in these bills.

The International Federation of Trade Unions at Amsterdam has written to the South African Government urging the withdrawal of the four bills on the ground that they are "unworthy of a state claiming a place among the civilized countries of the world".

"THE GLORY THAT WAS GREECE!"

A new star has been discovered in the bright firmament of South Dakota's literati. Unhappily, however, the state will not be able to honor its newest genius, for he, or she, has chosen to maintain shy anonymity. The manuscript which revealed the talent of this gifted writer appeared only a couple of days ago in the form of a green handbill, starting with the question: "Do you know that a Greasy Greek is making the Ice Cream that you get from the ... creamery?" It then continues, with all the superb craftsmanship of a six-year old boy, to point out various indiscretions of which this "Greasy Greek" is guilty, and concludes with the admonition that the manager of the contaminated firm should "Fire Your Greek or be a Greek and sell to Greeks or be a white man and deal with white men if you want white men to deal with you." The final master touch is given by appending the "Sioux Falls Forward" slogan.

The *Daily Argus Leader*,
Sioux Falls, S. D.

LETTERS

SHAW DESMOND of England has been lecturing in America. He says in the New York *Times:*

It was on one of the oldest of Southern plantations in the black belt of the Mississippi that I found my most appreciative audience, if loving hearts and wide-lipped smiles be any indication.

There was no banjo, to my great sorrow, for the local preachers had been telling the darkies that "the debbil was in the ole banjo." Instead, the colored orchestra played on trombones and trumpets. How they beat that big drum! And how they (*Turn to page* 248)

Postscript

by W. E. B. DuBois

TRIUMPH

AT last the National Association for the Advancement of Colored People together with Dr. Ossian H. Sweet, his wife, his brother and eight other colored men have been freed from guilt and prosecution. Their offense was to defend Dr. Sweet's home and family by shooting into a mob September 5, 1925, and killing Leon Breiner. On July 1st, 1927, the authorities of Detroit formally gave up all attempt further to prosecute and persecute these people. It cost $37,849 in cash and a year's work on the part of officials of the National Association for the Advancement of Colored People to bring this result. It is possible to get justice in the United States but one has to be able and ready to pay a fortune for it.

HIGHER EDUCATION

NO set of protagonists defending a good cause have ever received more striking vindication than those American Negroes who fought for higher education from 1906 to the inauguration of Mordecai Johnson.

That "silly" desire for "Greek and Latin" was once derided by all the professional white and black saviors of the Negro race. Friends of Negro colleges were refused hearing, driven from their jobs and ridiculed in the public press. Yet it is higher education that has saved the Negro race and the college departments at Hampton and Tuskegee are the most astonishing proofs of the way in which cheap manual training has been compelled to lengthen, deepen and broaden itself even to the granting of college degrees.

Who would have dreamed at the beginning of the 20th Century, when all the "best friends" of the Negroes were sneering at Negro colleges because they had few college students, that in 1927 we should find in Negro colleges alone *ten thousand students of full college grade!* Who can realize what it means for nearly two thousand colored youth to maintain themselves in the great northern institutions of learning despite poverty and discrimination and to graduate in a single year at least forty persons with the degree of Master of Arts?

The Late Alonzo F. Herndon

Not only this, but these black Americans, who could only furnish a faltering thousand of college students in 1900, are today furnishing not only students but teachers of students. They are taking charge of their own greatest institutions and they are even entering the teaching ranks of white institutions. Only one Negro institution in the United States refuses to have a Negro professor and that is Lincoln of Pennsylvania.

The revolution of Negro education is astonishing. All that is needed now is for black folk themselves to see that no young Negro of ability is refused a chance for college training. This means investigation, encouragement and money. Above all, money and still more money for scholarship funds.

ALONZO HERNDON

ALONZO HERNDON was an extraordinary man and illustrates at once the possibilities of American democracy and the deviltry of color prejudice. Anywhere but in the United States he would have been regarded as a white man. His father was white and probably seven of his eight great grandparents were white; but he was classed as "colored". He was born in a miserable little Georgia town as a slave in 1858. He was given practically no education. He plowed and labored through his childhood. Then he came to Atlanta.

When he died the other day he had an income, certainly of $25,000 a year and possibly of $50,000. He owned real estate, a string of barber shops and a large industrial insurance society. He had built a beautiful home near Atlanta University; he had sent his only son through college.

He did this in the face of every discouragement. He had no right to vote; he was continually in danger of mob violence; laws were passed to put him out of business; white men who were his moral, mental, physical and business inferiors called him "Alonzo", and he could be insulted with impunity by any white Atlanta hoodlum.

Nevertheless, he became a man of integrity and power,—power because of his money; power because of his firm friendships with numbers of the most influential white men of his city; power because of his keen business mind and organizing ability.

He was not a man of broad sympathies and knowledge of the world. How could he be? But he gave generously to charities which he knew and to movements which he understood.

His first wife, Adrienne McNeil, was a woman of extraordinary dramatic ability. She studied with Frohman and Belasco and once Thomas Dixon, in blissful ignorance of her Negro descent, offered her the position of leading lady in "The Klansman"!

This representative of Negro America lies dead today and buried in a separate Negro cemetery which he helped found; but if ever an American

"burst his birth's invidious bar"

that man was Alonzo Herndon.

LEGAL AID

SINCE the raising of our Defense Fund the number of applications and appeals to the National Office for Legal Aid has steadily increased. These are based upon cases of every sort, ranging from appeals for help for a man convicted of murder down to appeals for help for a widow about to have the mortgage on her home foreclosed. It is the unpleasant and sometimes painful duty of the National Of-

fice and the Legal Committee to rule out at once a large number of these cases.

In property matters, for example, the Legal Committee gives the best advice it possibly can, but it cannot recommend the use of money from the Defense Fund in these purely civil and personal matters.

Nor can the Defense Fund be used as a mere legal air fund. There are a large number of cases in which a miscarriage of justice is indicated but to furnish money for defense and prosecution in all of the cases brought to the attention of the Association would require a sum of several hundred thousand dollars a year.

The Defense Fund which has been entrusted to the Association is comparatively small and should, therefore, be used only where it will be most effective and secure the most far-reaching results.

The National Office and the Legal Committee, therefore, have laid down as a governing policy the following tests: (1) Is the case one involving discrimination and injustice because of race or color; (2) will entry into the case serve to establish a precedent that will favorably affect the rights of colored people as a whole.

This policy was followed in taking up the *Louisville Segregation Case* which resulted in a Supreme Court Decision affecting the citizenship status and rights of Negroes all over the United States; also in the *Arkansas Cases,* in which we not only saved the lives of twelve innocent Negro farmers and released sixty-seven others from prison but opened up the whole question of peonage, which affects the economic and social condition of Negro farmers all over the South; also in the *Sweet Case in* Detroit in which was tested the application to the Negro of one of the most ancient principles in the English common law, the right of a man to protect his home against any invasion whatsoever; also in the *Texas White Primary Case* in which a decision was won affecting the citizenship and political status of Negroes throughout the South; and in other less known cases of the same sort.

This policy rules out a great many deserving and, in many instances, pathetic cases, but to take up all of the deserving cases would be to convert the Association into a mere legal aid society, and it would require an annual outlay far beyond anything we can hope to command.

HARLEM

TO none is it more difficult to steer between the Scylla of prudery and the Charybdis of unbounded license than to the present American Negro. Harlem is freedom—the bursting of bonds, bonds of peonage, of caste, of poverty, of religion. The result is crime, gambling, sexual depravity, waste, luxury, self-assertion, science and art. It is a task of the utmost delicacy and difficulty to curb excess in Harlem and leave reasonable freedom, to attack crime and leave art, to curb sadism and leave the free spirit. And the task is made doubly difficult by the white onlookers—the writer and visitor from Broadway. They must be made to remember that Harlem is not merely exotic, it is human; it is not a spectacle and an entertainment, it is life; it is not chiefly cabarets, it is chiefly homes; it is not all color, song and dance, it is work, thrift and sacrifice. Left to itself with reasonable policing and sound public opinion, it will become a city of human hearts with more good for the world than bad. But bribed and bought by white wastrels, distorted by unfair novelists and lied about by sensationalists, it will lose sight of its own soul and wander bewildered in a scoffing world.

WAR AND PEACE

I HAVE been a reader of your magazine for many years—a warm admirer of your manly stand for the advancement of the members of the Negro race.

Your magazine has and does yet receive staunch support from the members of the Twenty-fifth Infantry and I myself have had something to do with the support it receives.

You will, I am sure, permit me to invite your attention to some of the statements in your issue of July, 1927—a front page editorial under the caption: "As the Crow Flies", especially the following:

"Meantime, we need not less but more funds for *health,* for *education,* for *social uplift.* We ought to get this by taxing the rich and by spending less for silly and dangerous battleships and for the salaries of impudent army officers."

As citizens of the United States and as members of the Twenty-fifth Infantry, an organization which, in our opinion, is doing as much for the advancement of the Negro race as any University in the country—we take serious exceptions to the justice of that statement.

We do not feel that our battleship program is silly and from my experience of many years in the military service my observation is that army officers are not generally impudent—certainly they are less impudent than any other similar body of citizens . . . . .

It is believed that in permitting yourself and your magazine to sponsor such pacifist-bolshevik doctrines you are lessening your influence in your chosen field of endeavor in which you have done so much good.

LOUIS A. CARTER,
Chaplain, 25th Infantry.

IN your letter of July 15th you take exception to my statement that (1) battleships are "silly and dangerous", (2) that there are "impudent army officers" and (3) you fear that I hold "Pacifist-Bolshevik doctrines".

In answer, may I say that the very fact that great nations of the world are today trying to limit the number of warships shows that the whole program of spending on one instrument of murder enough money to endow a great university, is in the opinion of the best minds of the world, "silly and dangerous". (2) I do not mean to say that all army officers are impudent. How could I, when I knew Colonel Young and General Barnum? But I do insist that a large number of them are and this was proven by their attitude toward colored officers during the World War. Large numbers of white army officers at that time were more anxious to insult Negroes than to fight Germans. (3) I am a Pacifist. So was Jesus Christ. I am not sure as to what you mean by the word "Bolshevik". If you mean everything that is contemptible, cruel and wrong, I do not think that I deserve the name; but if you mean to apply the word to those people who are striving with partial success to organize Industry for public service rather than for private profit, then I also am a Bolshevik and proud of it.

I trust that even with this knowledge of my personal aims and attitudes we may continue to have your sympathy and the support of your great regiment for THE CRISIS and the N. A. A. C. P.

W. E. B. DU BOIS.

"HAVE enclosed a letter to Dr. Du Bois which please hand to him with my apology. The Anglo-Egyptian Sudan is purely and simply a large strong box whose keys are in the hands of men who forget that 'Lex talionis' is as real today, as it was in the days of Jacob and Esau.

"Anything in his name would not pass the vigilant watch, for his name is a byword in all political circles. So I think it is safer to send his letters incognito."

I DESIRE to thank you from the depths of my heart for your touching, beautiful, comprehensive and truthful tribute to my beloved friends John and Agnes Work, that appears in the July CRISIS.

WM. R. MORRIS.

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Medals

(*From Page* 221)

Did you not hear how a jest was made
of these things,
And how the audience was moved by
currents of good-natured laughter?
Well, let us laugh at all this together.

IT may be that we can laugh it away
as we helped to laugh away
anti-suffrage,
As we helped to laugh away duelling
and certain absurdities of chivalry.
God knows, we cannot always
laugh . . .
That there are days when the earth
is shadowed
By four lines of lynching news in a
morning paper.
We cannot always laugh.
But sometimes we can laugh.
"Equality?" one says. "The colored
race would not want social
equality.
They would not be comfortable."
We can laugh and reply: "Comfortable?
You do not know the new Negro,
The new intellectuals.
Comfortable? Unless you could meet
them intellectually
They would not even know that you
were in the room."
But say it with laughter, with laughter!
For it is only a problem in arithmetic
that we have to solve.
It is only that we must teach one race
That there are four other races.
And the white race has a sense of humor—sometimes.
It can learn.

Medals.
To all who by achievement and patience and laughter
Can teach the white race to understand
The common sonship of us all,
To all such go invisible golden medals.

Three Achievements

(*From page* 224) factor nationally. I am going to tell you a little more to back up that statement. It is worth a great deal more for a Negro in Mississippi to help elect the sheriff, the prosecuting attorney, the police judge, the board of education and the various other local officers than it is to help elect the President of the United States. Why? If you are a Negro in Mississippi the President of the United States cannot help you one bit. Of course if you are a Negro citizen and move to China he can order

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out the army and the navy to protect you. Now, that is just the common sense of it and my advice to colored citizens in all these Southern states would be to qualify and take advantage of this decision recently rendered by the United States Supreme Court, making themselves political factors locally, which has in it some intrinsic worth beyond glorying in the fact: "I helped to elect Coolidge."

NOW, my friends, we have got a big job; but we are going at it. When I sat with Miss Ovington and watched this great crowd filing in I wondered what must have been her thoughts when she remembered the two or three people who gathered together in a little room in New York City eighteen years ago and conceived the idea of this organization. At that time we could get only a few people together and here we have these ten thousand people this afternoon. But we have got to go on further. We have a big job but it is a mighty interesting job. We get discouraged sometimes, but after all it is such a big fight, such an interesting fight, such a glorious fight, that I could not do anything else but want to be in it. I want to do my part, at least, because I know that what this Association stands for and is working for will some day come to pass. The Negro fighting for his citizenship rights knows, as far as the human mind is capable of knowing a thing, that he is right. He has right on his side and he has his enemy at a great disadvantage in that respect. And so we are going to win. We cannot help but win. As I said a moment ago, if we do not win, Democracy fails with us.

Moncada's Surrender

(*From page* 225)

Greyson.—(Excited and nervous)—I make you the last offer! Close your eyes, please one moment, Mr. Moncada.

Moncada.—(Closes eyes).

Greyson.—Please follow me closely and try to visualize this picture (Aside). Since all my arguments have failed, *might* must take its course (Aloud). Five or ten or twenty airplanes if needed, flying over your trenches, dropping bombs, weighing from two to three hundred pounds each; eleven war ships in Nicaraguan waters with 5000 marines landed and as many more as may be needed, backed by the richest and greatest country in the world, with one hundred twenty million inhabitants against your poor little Nicaragua with no money and eight hundred thousand inhabitants, divided in two. In other words the

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February	245,802	June	734,731
March	327,976	July	724,740
April	502,122		

II. THIS IS OUR HONOR ROLL FOR JULY:

Agent	*Agency*	*Amount Paid For*	*Agent*	*Agency*	*Amount Paid For*
*D. N. Yearwood	New York, N. Y.	$38,150	*M. W. Howard	Chicago, Ill.	13,000
*M. A. Norrell	Richmond, Va.	31,250	*B. A. Pryme	New York, N. Y.	12,450
J. E. Hubbard	Cleveland, Ohio	22,500	J. P. Bond	Washington, D. C.	12,000
H. C. Brown	Baltimore, Md.	19,500	*P. Thompson	New York, N.Y.	11,500
C. G. Valentine	Columbus, Ohio	19,000	*G. W. Jones	New York, N.Y.	11,500
*E. E. Weaver	Baltimore, Md.	18,250	H. E. Harris	New York, N. Y.	11,000
G. R. Whitney	Chicago, Ill.	17,500	W. H. Holloway	Newark, N. J.	11,000
W. H. Robinson	Houston, Texas	16,534	C. H. Diggs	Baltimore, Md.	10,500
*L. W. Thornton	New York, N. Y.	15,100	*W. D. Hicks	New York, N. Y.	10,300
*A. S. W. Daniels	New York, N. Y.	15,100	Mason Smith	Waco, Texas	10,000
W. L. Lowe	Chicago, Ill.	13,000	J. R. Butler	Baltimore, Md.	10,000

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Moncada.—(As in a trance, eyes still closed)—No.

Greyson.—(Slapping Moncada on back)—Wake up, Wake up!

Moncada.—(Wakes up rubbing his eyes).

Greyson.—Do you disarm, or do we annihilate your party?

Moncada.—I disarm, since I must surrender or have my party massacred, as you have done in Haiti and other places.

(*Exit Greyson*)

The Browsing Reader

(*From page* 228) issue Benjamin Brawley discusses "Recent Literature on the Negro". He gives his opinion of twelve books which have been published within the last year and concludes that in most cases recent contributions to the Negro literary era have been overpraised. He regards "Porgy", "Lonesome Road" and "Nigger Heaven" as collectively important because they are portrayals of Negro life by those who look at it from the outside. He makes the admirable comment, however, that "Nigger Heaven" is not an adequate image of Harlem. Mr. Brawley says that "Tropic Death" is the most important recent contribution made by a Negro because of its freshness of material and because of its strong artistic style.

The July number carries a short story by Elizabeth Johnston, entitled "A Portuguese Gentleman". It is a vivid account of the delicate pretenses of a colored man who has the audacity to "pass" in his own home town in spite of the general knowledge of the identity of his colored mother and white father. His artifices are gently tolerated until, fast in the clutches of senility, he makes a harmless remark about white women. The resultant Ku Klux Klan demonstration terminates in the death of "The Portuguese Gentleman" and his white brother who attempts to save his life.

In the same issue, Charles F. Pekor gives a new interpretation of "The Pot and the Kettle". The article, written in a clear crisp style, claims that intolerance is not only a typical attitude of the South but that it is, to a greater or lesser degree, the attitude of the entire country. Manhattan, he says, does not openly recognize a Negro problem, but it does recognize that "the careless handling of delicate situations" sometimes leads to a "heap o' trouble". Those of us who have experienced New York's veiled bigotry indorse this article as being unquestionably veracious.

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INFORMATION:—Address Edward N. Wilson, Registrar, Morgan College, Baltimore, Md.

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An editorial in the *New Republic* for July 20 says: "The Mississippi flood of 1927 never received from the daily press the attention its magnitude deserved; and a few weeks ago the transatlantic flights crowded it out of the news almost entirely. Probably most persons have comfortably assumed that, with the waters receding and the refugees being returned to their homes, the worst is now over. This is, of course, true, so far as immediate physical peril is concerned; but it is far from being true in regard to the economic plight of the victims." And on top of this, we learn from a group of flood vignettes by Walter White in *New Masses* for July that eighty percent of the victims are Negroes! *Century* for July carries quite the most colorful flood sketch we have found. Lyle Saxon shoves us "Down on the Levee" in such a forceful manner that we can't help but feel the stark tragedy of those thousands of homeless black souls.

Bruno Lasker discusses "Race and Job" in *The Woman's Press* for July. Negroes are competitors for a wage which will enable them to live a standard American life. Mr. Lasker believes that the most intelligent approach to the Negro industrial problem is an educational one which deals with each single phase of the problem rather than one which establishes hypothetical dogmas.

An anonymous article in *The Living Age* for July 15 says that "China's Economic Future" is particularly rosy. After the period of transition directly following the present Chinese revolution, it is expected that the world will be richer by a great unpenetrated field of production.

The native problems of Africa are becoming the most popular subject of English periodicals. *Round Table* for June discusses "The New Problem of Africa". Gold and diamond mining have ceased to occupy the center of the economic stage and the native problems have become the major preoccupation of the people. White men are making an attempt to create a new land for white settlement stretching from the equator to the South African coast; but the article concludes that: "The future of the highlands, both from the point of view of the white colonists and the native inhabitants, must be looked at and, as far as possible, handled as a single whole."

"Confessions of an Unwilling Nordic", a series of "mistaken identity" vignettes by Rayford Logan, appears in *The World Tomorrow* for July. Mr. Logan proves himself a diverting story teller in this group of sketches.

The same issue carries an Arna Bontemps poem, "A Black Man Tells of Reaping". We quote the last stanza:

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as author and **as subject**

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By James Weldon Johnson

With an Introduction by Carl Van Vechten

A rare, much-sought source-book about Negro life in America, first published anonymously in 1912, and at length made really accessible. In its account of inter-racial contacts, especially in the South, it is still probably the wisest, most restrained, and most comprehensive thing on its subject. There are passages which, once read, can never be forgotten—notably, among others, that on a lynching in the South. In short, here is a novel which is not fiction—and which is, by any standard, literature. $3.00

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"Yet what I've sown and what the orchard yields,
My brother's sons are gathering stalk and root,
Small wonder then my children glean in fields,
They have not sown and feed on bitter root."

Rudolph Fisher, in his own inimitable manner, tells us how the "Caucasian Storms Harlem" in the *American Mercury* for August. It is a comparison of the cabarets of up town New York in their hey-day of glowing blackness with the present Nordic domination with Negroes grotesquely out of place within the bounds of their own opaque community.

MARVEL JACKSON

Florence Mills

(*From page* 229) headed by Miss Florence Mills, has delighted both newspaper critics and audiences to an extent rarely equalled, and, at all events within my memory of London shows, which goes back over 30 years, never surpassed. Singing, dancing and instrumental items make up the programme. The "Morning Post" critic, one of the ablest and most independent of the fraternity, says in his review of the performance:—"This is, I should say, the cleverest collection of entertainers to be found anywhere. Sheer merit and ability are responsible for the inclusion in 'blackbirds' of all who appear. The chorus-girls can dance with a skill and vivacity that make all other dancing seem merely languid shuffling. The dancing of the principals is marvellous, and I am using the word deliberately. No other word seems adequate."

The Far Horizon

(*From page* 238) watched to see what sort of impression they were making. Before the final salvo a "Professor" Macdonald, with a face as black as my hat and a soul a good deal whiter than my own, spoke for three-quarters of an hour—of all subjects under the sun—on Ireland. But it was one of the best lectures on my country I had ever heard, as it was one of my biggest surprises.

An audience to which I spoke in a North Carolina Negro college showed itself almost pathetically eager to learn the facts of the great outside world. Everywhere I want I found the Negro anxious to "raise himself."

The Negroes loved to hear about fairies and magic. And if any Irish phantasist cares to carry his "cluricaunes" and "good people" down to the Carolinas, he will find the most interested audience on this planet.

One thing that astonished me much among my black friends was their keen desire to know something of economics: this was particularly true of places like the Harlem district of New York. And everywhere they asked questions.

A SOUTHERN COLLEGE PRESIDENT who is studying at Columbia this summer writes:

An incident occurred in the class in Educational Publicity at Columbia today which I think our people should know. This is a course made up of City Superintendents, college deans, etc., and numbers about one hundred and fifty persons. It is conducted by Professor B. G. Reynolds who is Provost of Columbia and an authority on publicity.

Yesterday as illustrative of imagery he read "The Hunter" from Olive Schreiner's "Dreams" and said "I have another book here you should own, 'God's Trombones.'"

Today he opened class with remarks like this: I called your attention yesterday to "God's Trombones." I am going to read you two selections which are as fine examples of imagery as I know. The poems aren't humorous and they aren't dialect, but I know nothing more beautiful. He then read in their entirety "Creation" and "Go Down Death." Finishing the reading, Dr. Reynolds said: "One of the Negro's chief contributions to our national life is his imaginative creations. Mr. Johnson is himself a Negro. Anyone who can produce a book like that cannot be denied consideration."

THE GENERAL EDUCATION BOARD says in its annual report, 1925-26:

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advanced opportunities for study and observation. For this same purpose, during the past year, the Board made available the sum of $115,400, of which $106,500 was allocated to 79 persons distributed among fourteen states.

We hope that "local authorities" are not all Southern white folk. But we strongly suspect they are.

The Board has appropriated $119,309,481 for white education from 1902-June 30, 1926 and $13,044,370 for Negro education including:

Association of Colleges for Negro Youths	$ 500.00
Colleges and Schools	9,027,599.95
County Training Schools	797,878.00
Expenses of Special Students at Summer Schools	103,594.85
Home Makers' Club	129,430.29
John F. Slater Fund	156,474.89
Medical Schools	798,203.32
Negro Education in Southern States	100,000.00
Negro Rural School Fund	691,450.00
Rural School Agents	843,380.36
Scholarships	77,622.30
Summer Schools	230,460.38
Survey of Science Teaching	3,297.65
Training Teachers in Private and denominational Schools and Colleges (formerly Critic Teachers)	84,478.51
	$13,044,370.50

THE FINE ART OF LYING

A LETTER was written May 24, 1927 to the Chairman of the Memorial Day Parade Committee, Jamaica, New York:

At a meeting of the Jamaica Branch of the National Association for the Advancement of Colored People held on Tuesday evening, May 24, it was brought to the attention of the organization that permission had been granted to the Ku Klux Klan to participate in the Memorial Day Parade.

As American citizens standing for law and order, we do hereby protest against such permission being granted to an organization advocating mob rule and prejudice against other citizens because of color, race or creed.

The following answer was sent to the branch July 1:

I am enclosing herein a detailed exposition of the "Principles and Purposes" of the Knights of the Ku Klux Klan, as compiled by the Major Emmitt D. Smith Klan No. 38 of Jamaica. The reason for enclosing this is to enlighten you fully, not only for the purpose of acquainting you with the attitude of our National Organization, but particularly that of the Organization located in Jamaica which participated in the Memorial Day Parade on May 30, 1927. Our organization is in no wise antagonistic toward the Negro, his aims, and his ideals. Contrary to popular belief, we are in no sense anti-Negro, and we do

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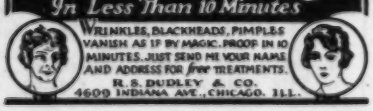

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not advocate mob rule and prejudice against other American citizens because of color, race or creed. We most certainly do not believe in violating laws. We believe thoroughly in the Biblical statement that "All men are created equal." We are, however, a Pro-organization, chiefly pro-Protestant and pro-American.

The Major Emmitt D. Smith Klan No. 38 of Jamaica, is composed of several thousand Americans, amongst whom are most of our prominent and influential business and professional men. We will welcome an opportunity of assisting your Protestant Churches here in Jamaica, not only in a financial way, but also for the purpose of telling your people the truth with respect to our attitude and giving them concrete proof of our friendliness toward them. We stand unequivocally upon the Constitution, and we believe in freedom of speech, freedom of the press, free public schools, separation of Church and State, with liberty and equal justice for all.

The reason for sending you this letter is because we have been advised that you are laboring under the impression that we are decidedly antagonistic toward your people, whereas the contrary is most certainly the case.

Awaiting the pleasure of a communication from you and assuring you of our sincerity of purpose, allow me Sir to remain

(Signed) AL. WHITSEE,
EXALTED CYCLOPS

Meantime a leaflet on "The Negro Situation" is being distributed by the ten thousands all over the South:

The United States of America was founded by the white man and it is his by the Grace of God and by virtue of the blood of our heroic dead! Notwithstanding the power and the money and the influence of those forces of evil and of ruin which are steadily working to undermine our civilization and to make of us a nation of mongrels, the Knights of the Ku Klux Klan proclaims to all America—THEY SHALL NOT PASS!

The man who does not believe in the supremacy of the white man should get out of America! . . .

To preserve America and to save Americans from mongrelization, the Knights of the Ku Klux Klan has openly sponsored and is demanding the passage of laws in every state in the union making it a felony for a Negro to marry a white person. . . .

The Ku Klux Klan does not fight the Negro so long as he does not try to force himself upon us as our social equal. He must be brought again to realize he is of an inferior race and of a lower standard. We teach the white man it is his duty as a member of a dominant race to keep the Negro in his own racial sphere.

The *Klan Kourier Magazine* says editorially in the May number, which sent "fully 100,000 copies" to ministers in the North and East:

The Klan believes white Americans can be trusted. The Klan is also friendly to the Negro (let those laugh at this who are hopelessly unreasonable). The Klan believes in the Constitution of the United States, but the Klan also believes that there are certain elements entering into this Negro problem which were not in the minds of the framers of the Constitution, and which, therefore, are not to be presumptuously read into it.

That which is stated in the Constitution, is automatically settled by that Document itself. That which is extraneous, is to be settled by the customs, manners, and usual good sense of our people. When all is said, we must still contend that this is a white man's country.

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EUGENE CHEN

One of the outstanding figures in the civil war now raging in China is Eugene Chen, the Prime Minister and spokesman for the Cantonese or Nationalist faction. According to a news item appearing in the New York *Sun* of Feb. 12, and reprinted from the London *Daily Mail*, Chen was born in Trinidad, B. W. I., and he is of pure Chinese descent. He became a solicitor of the Supreme Court of Trinidad and Tobago, which information solves the mystery why the newspaper correspondents in South China have been unable to account for Chen's perfect English, also, his familiarity with French literature and politics.

A portion of the London article reads as follows:

"Eugene Chen married a charming colored creole of Port of Spain, by whom he has two daughters and a son. They have divided their time between Port of Spain and London, taking the name of Acham-Chen. The wife died not very long ago in Port of Spain, where the only son, Percy Acham-Chen, is practicing at the Trinidad bar and is a very clever Rugby halfback.

"The daughters are accomplished dancers—one is a genius—and have appeared on the London stage but now confine their efforts to appearing for Port of Spain charities."

National Fraternal Review.

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12491—I Got a Home in That Rock and **That Great Day,** T. C. I. Women's 4.

12485—I'll Be Satisfied and **It Pays to Serve Jesus,** Pace Jubilee Singers; (Hattie Parker, soloist.)

12386—All I Want Is That Pure Religion and **I Want to be Like Jesus in My Heart,** Deacon L. J. Bates.

12477—Waiting at the Beautiful Gate and **I Am So Glad Trouble Don't Last Always,** Rev. J. M. Gates and His Congregation.

12460—I'm Going If It Takes My Life and **I've Left This World Behind,** Rev. J. M. Gates.

12480—Coming to Christ and **Receiving the Message,** Biddleville Quintette.

12482—If I Had My Way and **I've Got a Hiding Place,** Rev. T. T. Rose and Gospel Singers.

12437—God So Loved the World and **Prayer,** Rev. W. A. White.

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